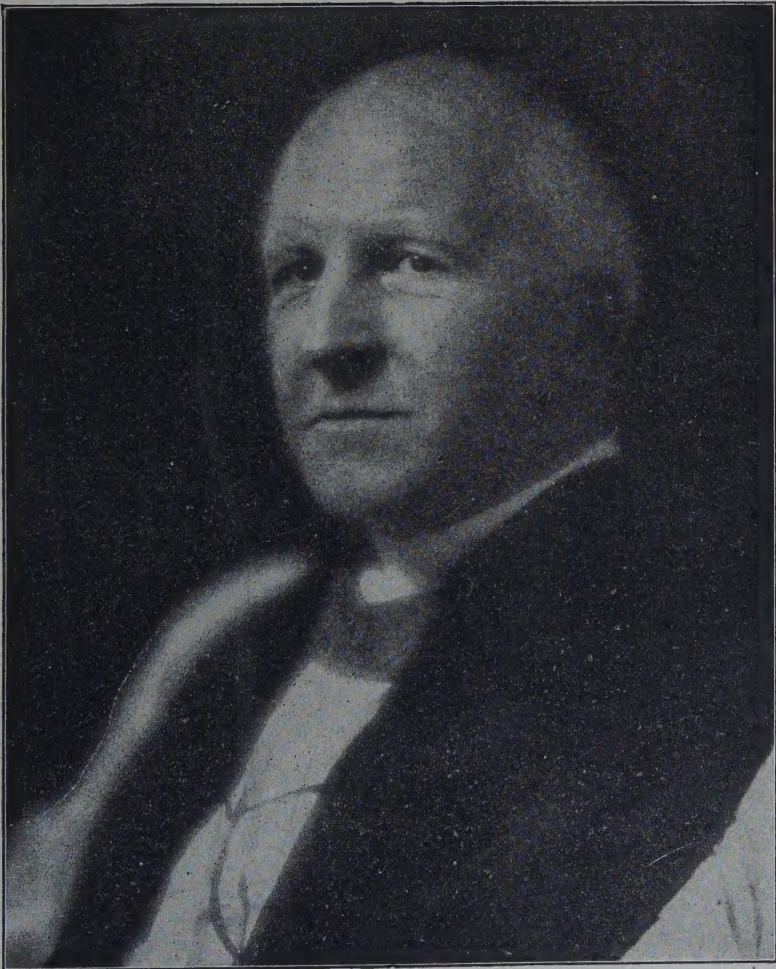


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April, 1930

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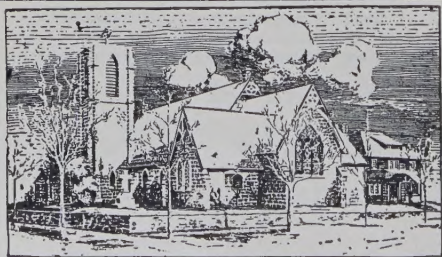
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Vol. XCV

AUGUST, 1930

No. 8

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Photo by John E. Burleson

BISHOPS LEAVING CANTERBURY CATHEDRAL AT OPENING OF LAMBETH CONFERENCE

Over three hundred bishops from all over the world, a much larger number than had ever entered the cathedral at one time in all its history, participated in the opening service.

Bishop Burleson tells of the first days of the conference on page 521

THE SPIRIT OF MISSIONS

VOLUME 95

AUGUST, 1930

NUMBER 8

An Eye Witness Tells of China's Plight

Dr. Wood sees internal reform as necessary antecedent to adjustment of China's external relationships and relief to her people's miseries

By John Wilson Wood, D. C. L.

Executive Secretary, Department of Missions

FEW PEOPLE OUTSIDE of China can possibly realize the chaos inside of China. They read about the Nanking Government, about the Sun Yat-sen tomb in Nanking and the wide boulevard leading to it. They have no knowledge of the thousands of people whose homes were ruthlessly destroyed without compensation that the boulevard might be built. They read of demands made by the Nanking Foreign Office for the abolition of extraterritoriality and of assertions about the excellence of China's legal code and the present even-handed quality of Chinese justice. Knowing at best little of the facts, they easily accept at face value, all the claims made and wonder why demands are not complied with.

Comparing what one saw while traveling in the Yangtse valley in April and May, 1930, with observations on previous visits, one doubts whether ever before China's people have suffered as they are suffering now. The industrious, patient, voiceless millions are staggering under burdens of violence and cruelty that would crush people lacking in any but the highest qualities of endurance. The people are constant victims of the armies of both the northern and southern factions. Sometimes these armies fight each other; always they prey upon the people. Towns are wrecked, homes despoiled, growing or gathered crops, it makes little difference

which, are destroyed. All this is done by those who should be the protectors of the people.

Besides the soldiers, great hordes of bandits are spreading terror and death. Often the bandit ranks are recruited from men who would normally be peaceful villagers and farmers, but who, having lost everything as a result of military oppression, have turned bandits themselves. They find it a comparatively easy mode of life and manifest increasing distaste for a return to the hard work of the past.

But that is not all. In the Provinces of Kiangsi, Honan, Hupeh, Kuangsi, and in western Fukien, so-called Red Armies are endeavoring to establish a communistic regime. They are generally led by young men. Some of them are students who have taken courses in American and European universities. They have absorbed the atheism of present-day Russia and are out to smash all religion. If their efforts seem more frequently directed against Christian people and Christian institutions, this is due, in part at least, to the fact that the Christian Church in China is a living reality with purposes and plans for winning the Chinese people to allegiance to our Lord. Confucianism, Taoism, Buddhism, and even Mohammedanism have little if any missionary vision. The communistic armies seize and loot towns, murder and torture citizens,

THE SPIRIT OF MISSIONS

carry off others as prisoners and hold them for heavy ransom.

Practically nothing is done to protect the people or rid the land of the terror. It is small wonder that millions of people seem to have lost all hope for themselves and their country and all confidence in the existence of a government. They had no part in creating it. They have no voice in its affairs. They dare not criticize it because that spells disloyalty to the party, the Kuomintang, which is the government. No opposition party is tolerated.



THESE UNHAPPY CONDITIONS are most acute in the rural areas. At least seventy-five per cent of China's population is rural. This fact gives added significance to the cable that came a few days ago from Bishop Gilman in Hankow: "Countryside desperate. All cities quiet."

This condition is illustrated by the events culminating in the murder of one of our clergy, the Rev. Fung Mei-ts'en in Chuho, a small city about one hundred miles west of Hankow. The day before my departure from Hankow at the end of April, word came to Bishop Roots as we sat in his office, discussing various matters of mission business, that Chuho had been looted by communists and that Mr. Fung had been carried away captive. A few hours later it was reported that he had been killed. One of his sons, who had brought to Hankow the news of his father's capture, doubted the accuracy of the last report. Up to the time of my departure, there had been no confirmation of word of Mr. Fung's death. Now we know that the worst has happened. The main facts are told on pages 517-519. In addition to the information given there, there comes to me from a reliable source, the statement that the communists cut out Mr. Fung's heart and ate it. That simply means that they considered him a brave man. His own letter to Bishop Roots proves that he was brave.

Bad as conditions are in western Hu-

peh, they are still worse, if possible, in Kiangsi. Shortly before my arrival in Hankow, the Chinese Commissioner for Foreign Affairs in the Province of Kiangsi, asked that all missionaries should be withdrawn to Kiukiang in order that the Nanking government might proceed to deal with the communists in the province. This made it advisable for me to give up my plan to visit Nanchang, the capital of the province where there is a flourishing church and where I looked forward to the pleasure of being once again, the guest of the Rev. and Mrs. Lloyd R. Craighill. In March they had been obliged to refugee to Wuhu but returned to Nanchang shortly after Easter. Now conditions are again bad and Bishop Huntington has considered it wise that they should come to this country on an anticipated furlough.

The Province of Kiangsi has suffered terribly. Reports from forty-three of its fifty-three *hsien* (counties) show that 37,700 homes have been burned and 82,300 people killed. Communists have constantly invaded cities and villages, have oppressed the farmers and are inculcating the young with communistic teaching. Wherever they go they leave a trail of agony and death.



MY VISIT TO WUHAN gave me the opportunity of meeting the Rev. Mr. Sandys of the Wesleyan Methodist Mission. He had been stationed at Tayeh, about fifty miles down the Yangtse from Wuhan. Early in April, a communistic army carried him off to the hills back of the city. For about a fortnight he suffered all kinds of privations. His release was finally secured by a Chinese colleague after the Wesleyan Mission had explained to his captors that its policy, as is the case with all other missions in China, is not to pay a ransom. When I saw him, he was not far from a nervous wreck, bearing in face and physique, the marks of his recent experience.

AN EYE WITNESS TELLS OF CHINA'S PLIGHT

A few days later in Hankow, I met Miss Ruth Gemmell, a young American woman who is a member of the China Inland Mission. In March, Miss Gemmell and Mr. and Mrs. Porteous, British subjects, and also members of the China Inland Mission, were captured by a red army at their station in southern Kiangsi. They were carried off into a mountain region and a ransom of thirty thousand dollars was asked for each of the three. After eleven days of captivity, Miss Gemmell was released through the good offices of Chinese members of some of the congregations with which she had been connected in her evangelistic work. These Chinese friends managed to get together about twelve hundred dollars. Her captors apparently thought it would be good business to release her in the hope that she would persuade the C.I.M. to pay the ransom for her two friends.

She was turned loose with three or four Chinese who had been captured at the same time, in a wild, unfamiliar region. After walking about thirty miles, they reached a small town whose people treated them all with great kindness. This attitude is characteristic of most of the Chinese people, so far as my experience goes. One must keep constantly in mind the distinction between the Chinese people and the government, communists, and bandits. After Miss Gemmell had had opportunity to rest, these new found friends secured a sedan chair for her at their own expense and sent her on to Ping-siang on the borders of Hunan. From there she was able to make her way to Changsha and so to the China Inland Mission headquarters in Hankow.

She described the communist army that seized her as well drilled and led by a young man of twenty-two who had studied in America, spoke perfect English and was fanatically communistic. Two other similar armies are operating in the Province of Kiangsi and making life miserable for Chinese and foreigners alike.

Miss Gemmell said that one trouble is that people in the United States will not believe that conditions can possibly be as bad in China as they are at the present

time. On her furlough two years ago, when she tried to tell people the facts, she was assured time after time that she must be mistaken. Things could not be as she represented them to be because, as her informants said, they had heard Chinese students tell about the glories of Chinese culture and the great things that were being done along the line of political and legal reform. Surely, they must know!

Until people in this country deny themselves the luxury of being misled by statements that sound plausible, but all too frequently have slight if any foundation in fact, the great mass of the people in China will continue to suffer, and, as is now the case with the enormous peasant population, will have little faith in organized government.

Mr. and Mrs. Porteous remained in captivity for about three months. Only the other day, a cable dispatch announced their release. Whether they will ever recover from their experience is a question. A month before their release, a newspaper correspondent in Nanchang received a letter outlining some of their sufferings from heat, poor food, dysentery, and vermin and urging that whatever was to be done on their behalf should be done quickly. Their experience is certainly not what two people, one of whom has given thirty-six years and the other twenty-six years to China, have a right to expect.

One leaves China wondering how long present conditions are to continue without the rest of the world apparently caring what happens to the relatively few foreign nationals or the hundreds of millions of Chinese. Perhaps the situation could be helped if, instead of indulging in parleys about the abrogation of alleged unequal treaties, extraterritoriality, and other matters that cloud the real issue, China could be publicly informed that no matters of external relationships would be discussed until China had set her own house in order. No greater blessing than this could possibly be granted as a relief from the miseries now suffered by the voiceless Chinese people.

China and the West Must See Eye to Eye

China's disorders viewed by veteran missionary
as part of a long evolutionary process during
which the West must arm itself with patience

By the Rev. F. E. Lund

Missionary in China, 1898-1927

SOME TIME BEFORE the communist upheaval of 1927, I gave a dinner in the city of Wuhu, to a number of Chinese officials and leading merchants, to enlist their support in securing better equipment for our Chinese high school, which had functioned for about a quarter of a century with an average enrollment of 150 students. As headmaster and priest-in-charge of the station for thirty years, I had had close contact with the leading citizens and had acquired a large circle of friends. At this dinner and thereafter, in spite of the anti-foreign trouble, complimentary speeches were made expressing whole-hearted sympathy with our work.

The social atmosphere was easy and unconstrained. As it seemed that the Chinese gentlemen present were qualified to forecast political events in China, I ventured to ask whether they thought another movement similar to the Boxer uprising of 1900 was expected, or whether it would suit new China to sweep the house clean of all foreigners and fall back on the good old days of a hundred years ago. With a twinkle in his eye, General Hwangp'u, the highest military officer in the province, took the floor and said, in part:

"We like our foreign friends and we like your schools. Your students are not allowed to meddle in politics or parade in

the streets. You have rules and you live up to them; you have ethics and you expect from each and all a moral conduct. We entirely approve of your educational system and we wish every success to this

institution, which we hope to see develop into a provincial college. We also wish to say that we like our foreign friends socially. We enjoyed your foreign dinner. Some of us have adopted your foreign dress. We have even foreignized our official reception rooms; we want you to feel at home when you call

on us. But since you have asked the meaning of the present trouble, I will venture to make one suggestion: All through the history of our relations with western people we have been conscious of a tendency on their part to look down at us. We have never liked it. It has ruffled our self-respect. On the other hand, we do not presume to think they ought to look up at us. We are hoping that a time will come when we shall look at each other eye to eye and be even better friends under a new law of equity. We are under no delusion; the goal is far off; for old habits are not easily shaken off. But if the present unrest leads in that direction, we should at all cost and on both sides arm ourselves with patience."

This speech, couched in the polite language of a Chinese scholar, pleased the

MR. LUND'S long and fruitful missionary service in China was brought to an abrupt close in April, 1927, when disorders in China, especially in the broad Yangtse Valley, forced the general exodus of missionaries from that area. Of Swedish birth, Mr. Lund is a graduate of Yonkoping Preparatory School, and Kristineham College, Sweden, and the General Theological Seminary, New York. His entire ministry from 1898 to 1927, spent in China, gives him a unique experience from which to survey present conditions there.

CHINA AND THE WEST MUST SEE EYE TO EYE

audience and disclosed the mind of the responsible leaders at the time. They realized that the mere submergence of a few treaty rights would not solve the problem of the future relations of China and the western nations. And their desire for a mutual gaze "eye to eye" is at once both a new attitude and a hopeful sign.

China has not always been in that frame of mind. Before Japan came to the front, China had for centuries been surrounded by a great number of small nations who looked up to her; supreme among them. In her strategic position she called herself *The Central Kingdom* and regarded all foreign lands as inferior; her size and domination filled her with pride. Today, through the impact of western civilization, she has reached a turning point: she is alive to the fact that her future rests on needs and she realizes her deficiency. She needs leaders in her numerous cities and rural districts; she needs a central government strong enough to unite the nation; she needs peace and order, religion, patriotism, moral and political principles.

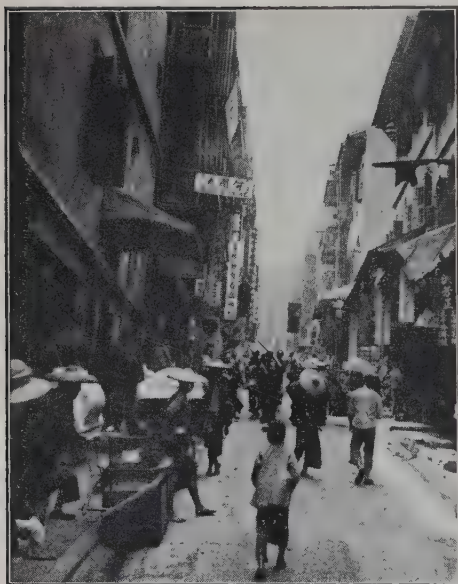
After years of civil wars China is facing political corruption, military anarchy, banditry, famine and national bankruptcy. If we could picture to ourselves the civil, political, industrial, racial, and religious wars which we, as westerners, have lived through since the days of feudalism; and if we could further realize how, through these wars, and through the high ideal of Christian truth, we have gradually emerged out of superstition, tyranny and ignorance, during a period of many centuries, and then visualize young China in her attempt to pass over all these stages in one bound and bring four hundred million illiterate people in the wake, we would have some idea of what the present struggle implies. To overturn three thousand years of hoary tradition, to change the economic, political, and social status, to revolutionize a nation of this size, to introduce a system of education and industry, and to produce the requisite wealth on which the ambition of an altogether too inadequate number of enlightened leaders can realize a measure of success, all this is a great deal more than facing a political upheaval; it is an



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It is among the city dwellers that the communist propaganda in China has made the greatest headway

evolution, a transformation of a medieval into a modern structure. It must be evident to all that a gigantic task of this nature is not to be accomplished by the flowering intellect of one generation.

An English sinologue who lived in China for many years, Mr. J. Walter Clennell, has said: "However highly we may esteem the virtue and intellect of Asiatics, it seems improbable that they are so far our superiors as to be capable in one act, by the promulgation of one law or code of regulations, or by the united efforts of one generation, should one generation ever be so happy as to be united, of accomplishing what it took Europeans about five centuries to effect."

The modernization of such a vast country as China, although the excellent example of the modern world is before her, must inevitably be slow and gradual. So far only a small portion of her people are alive to the advent of a new age. Ninety-five percent are untouched by treaty-port life and wholly indifferent as to what government is in power so long as there is peace. Relatively speaking new China is

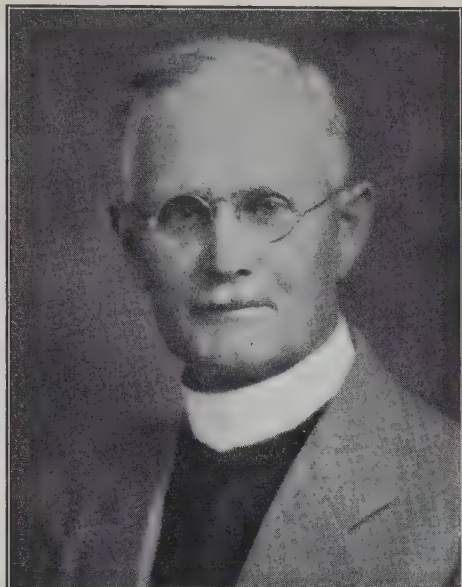
quite limited in area and power; her present government has by no means a firm grip on the nation as a whole; its premature departure from the old standards that had stood the test for so many centuries, its attitude towards the intelligentia, the leaders of the more conservative school, and its own party dissensions do not as yet imply a peaceful advance in power and achievement. No generation can afford to deride or lose touch with the one that has gone before and much less can it afford to ignore the sages of its own time. On this point the history of Japan and Siam, at the time they made their great transition, should furnish valuable guidance, rather than the contemporary example of Turkey and Russia.

To gain, however, a clearer perspective and to ascertain how far the Nanking Government is actuated by indigenous principles, particularly in its relations with foreign powers, we must cast a retrospective glance at the events which followed in the wake of China's participation in the Great War. It is well known that China joined the Allies with a good deal of trepidation and certainly against the expressed wishes of Sun Yat-sen, who at that time was the president of the Canton Government. The inducement held out was a generous help towards solving her many problems and raising her to a place of equality among the nations. Unfortunately the European peace construction proved such a protracted task that for several years China, without advice or sympathy, was left to plan her own salvation.

The former German possessions in Shantung were held by Japan who insisted on her notorious twenty-one demands. Apprehension of German reprisals, chagrin, and disappointment over the non-fulfillment of the promised treaty revision, and a disconcerting feeling, lest the successful stage in the revolution against the Manchus should be lost, made the Nationalists extremely restive and gave them a chance to appear as the foremost patriotic element in the country. The stage was open for Russia who volunteered to return the Czarist concessions

and cancel the old treaties in favor of a certain vague understanding in regard to her Eastern Railway. It is interesting to note how, for a time at least, Russia identified herself with the principle of the self-determination of the weaker nations, and by various pleasing overtures, especially by a generous flow of rubles and military supplies, she succeeded in edging in on the Canton Government which welcomed all possible help in its struggle against the north and consoled itself that it could ultimately cancel the obligation through the old ruse of playing one foreign nation against another.

Only as we scrutinize this undercurrent between Moscow and Canton is it possible to understand the tossing of the Chinese ship of state. At present we have become more alert to the Russian attitude towards Christian institutions and so-called capitalistic countries. The Chinese knew all about this ten years ago. I was informed, as early as in the spring of 1924, by an official of the Northern Government that there would be an uprising against foreigners in China and that missionaries would be expelled, "unless England and America can stop the influx of rubles and Soviet agitators." This was not done and hence the Soviet emissaries had free scope all over the country. In the south they joined the military forces and furnished the leaders with everything, including their brain power; in central China they appeared as travelers, business men, and even as beggars. On some of these the missionaries and foreign residents took compassion; others we avoided. I remember one scholarly-looking individual, dressed in an old Chinese gown who, being denied admittance to my house, turned round and cursed me in grammatical English with a peculiar accent. They went all over sowing the seeds of defection and blaming foreigners for everything under the sun. Most conspicuous was their "boring from within" among the students who fell an easy prey to their pernicious influence. Furnished with money and anti-foreign literature these young patriots took the lead in stirring up the people. The outcome was riot and inter-



THE REV. F. E. LUND

Veteran missionary who views the present situation against the background of his thirty years in China

ference with every peaceful occupation of foreigners. Concessions were taken by force, foreign property was either destroyed or occupied by soldiers, and thousands of men and women had to desert their useful work and flee to places of safety.

This hectic period of thinking "Red" with Russia came to a climax during the winter of 1927, when Michael Borodin collected a college of trenchant authors who issued shiploads of pamphlets and posters so indecently full of "the gospel of hate" that no one could doubt the bold purpose they were intended to serve. These men wrote in German and had their manuscripts translated into English so that the Chinese students could render it into Chinese. Judged by their subsequent revolt against the Nationalist Government whom they had helped to power and led to victory against the northerners, it is safe to say that they constituted but a small group of that great army which is found today all over the world in search of spring-boards for a world revolution. Few realize how dangerously near they came to their objective during the high-

handed assault on the British concessions in Hankow and Kiukiang.

To our great surprise England preferred to forget her prestige. It meant sacrifice and perhaps more courage than taking up arms against the bolshevized Nationalists who acted with presumptuous pride. The more responsible people of the Yangtse valley were clearly disappointed as they had hoped that England would defend herself and incidentally create law and order. Those who knew the aims of Russia were not surprised. "England is wise, she is very wise," was the short comment of an old Chinese diplomat.

Perhaps the most conspicuous result of this gesture of peace at all cost was the freeing of the Nationalists from the illusion that their battle was chiefly about extraterritorial rights and inequalities against foreigners. It also gave them a chance to reconsider the Soviet friendship which was threatening disaster to the whole country. The present revolt is but an outgrowth of what took place three years ago. Of this the Nanking Government is fully aware. One of its champions has recently characterized this friendship as that of a man who "rescues your estate from your adversary and keeps it for himself."

And yet no one ever thought that communism would suit China. As a social system it will never be adopted permanently, though its destructive influence is likely to continue for a generation or more. The arrogant and undisciplined coolie class, led by irresponsible students seeking governmental positions, will long continue to harangue the ruling authorities. The helpless upper classes will be even worse off, especially if the protective power of the western governments is with-

drawn and all treaty ports are reduced to the level of inland cities. The present leaders have not, so far, evinced any far-sighted capacity to deal with this disturbing element which is representing China as she is not, or at least not yet. But even so, although better cannot be, till worse has been, there is hope in the background. In the last analysis the cardinal trouble with China, including poverty, ignorance, banditry, civil and military anarchy, is not so much due to the wickedness of the worst as to the laxity of the best. No matter to what depth of misery the Chinese people may be brought through communistic influence, China will never imitate Russia in tolerating a dictator of an alien type. In this and in the eagerness of all parties to have a government that can speak for the whole nation lies her hope for the future. From a wider outlook one might even get a hint of a friendly coöperation with the West which, after all, has been responsible for the awakening of the Chinese conscience.

Some day, in the far distant future, we shall have an opportunity to gaze at our big neighbor across the Pacific "eye to eye" with no arrogance on either side. Till then we must arm ourselves with patience and remember what one of the foremost citizens in Wuhu said on removing his suitcase from my house which a number of Chinese friends had used as a strong room during the Bolshevik upheaval: "This is not China; it is bolshevized patriotism imported by idiots." He bowed uttering politely: "*Ming tien hwei*" (We meet tomorrow).

Outside the door he turned round and added: "You Christian people have imported the biggest thing into China so far." It was my turn to bow and endorse the friendly sentiment, *ming tien hwei*.

The Manila Cathedral Receives an Endowed Prayer Book

THE CATHEDRAL OF St. Mary and St. John, Manila, recently was the recipient of a Prayer Book accompanied by a rather unique endowment. Fifty pesos were given to the Cathedral Chapter for investment, the interest, compounded annually, to be used at the end of about ten

years for the purchase of a new Prayer Book, leaving the original fifty pesos intact to start on another decade of earning interest for another book. A Prayer Book easily lasts ten years and it is estimated that this gift will keep one with the present inscription in perpetual use.

Chinese Priest is Martyred in Chuho

The Rev. Fung Mei-ts'en becomes the first martyr of the Church in Hankow when, refusing to leave his flock, he is killed by Red band

By the Rev. Ma Chi-yao

Priest-in-charge, St. John's Church, Singti, China

HOLY Week and Easter in central China were transfigured this year by the martyrdom of the Rev. Fung Mei-ts'en at Chuho. Unwilling to "flee as an hireling, having loved his own, he loved them to the end." On Wednesday in Holy Week, when the communists came to the church and demanded the pastor, he stepped forward saying, "I am he." On Good Friday he wrote a letter to Bishop Roots (see page 518) showing that he was led as a willing sacrifice to the slaughter and opened not his mouth against his murderers. On April 22, Easter Tuesday, he joined the noble army of martyrs and we devoutly believe he rises with Christ to sit in heavenly places with the redeemed of all ages around the throne of God. In China today, where atheism and cruelty and greed are undermining the faith of old and young, a light has been kindled by this man which will shine down the centuries reflecting the light of Calvary. Just one month after Mr. Fung was killed, his wife arrived in Hankow carrying this precious letter. She has been noble also in the way she has borne her great sorrow. She is now near her three boys. One of them is blind, another is at St. Michael's School in Wuchang, while the youngest has been with his grandfather in Hwangp'ei. Terrible as it is, we thank God for such an example as they have given us to help others bear whatever trials lie ahead in these troublous times.—HANKOW NEWS-LETTER.

CHUHO IS ON THE bank of the Hung Hu or great lake, very accessible and fertile and prosperous. At present, because of constant political changes, com-

munist and bandits have been in hiding on all sides of this town. The local guard of three hundred men were well provided with guns and ammunition, so the people had no fear in spite of the fact that the enemy were surrounding them.

No one was prepared for the attack of more than two thousand men of the Red Army who suddenly entered the city on April 16, at four o'clock in the morning. They had over eight hundred muskets and several small cannon and a few machine guns. The captain of the guard, seeing the great disparity in numbers, jumped into the river and shot down two communists. Seeing his bravery, the leader of the communists offered him an official position, if he would throw in his lot with them. He scorned their offer and shot himself.

Victorious, the communists now entered the business street and told the people not to be afraid. After this they captured a number of prominent business men and immediately shot down five. After looting the city, they all departed. But as soon as they had gone, all the bandits, bandit scouts, women's unions, farmer communists, and labor unions rushed into the city like a mighty wind. They also robbed wherever they could. At this juncture, the armed guard came forward and killed more than a hundred of these hordes from the country. With that, the country folk went after the Red Army to avenge their dead. They came back and with terrible vengeance murdered, burned, and made captives through the length and breadth of the city. One-third of the houses in the city were burned. No one knows how many people were killed and a great many captives were taken. Among

them was the Rev. Fung Mei-ts'en, pastor of St. James' Church. When he saw the communists returning he refused to run because he felt responsible for the Christians who were hiding in the church property. When the enemy arrived at the church and asked for the clergyman, he came forward and said, "I am he." He stood up before them, and drank the cup of shame to the last drop. On April 22 he was killed in their marshy retreat outside the city. There was no one to receive his body, no one to bury him. "He was a good shepherd laying down his life for his sheep."

MR. FUNG WAS only fifty-one years old. Born in Hwangp'ei, in 1879, he belonged to a Confucian family and was so clever in school that he became famous in the neighborhood. When he heard the Rev. Wang Li-t'ang preach, he was so impressed that all his doubts disappeared and he made up his mind that he would make this teaching his own. So he connected

himself with the *Sheng Kung Hui* in Hwangp'ei, was baptized in 1907, and became an earnest Christian.

During this year, he entered All Saints' Catechetical School in Hankow, which was then under the charge of the Rev. S. H. Littell (now Bishop of Honolulu). Immediately upon graduation he went to St. John's Church, Hankow, where he labored for five years. He then spent one year in Yang Chia Ho. Very sincere and very successful in his work, he was recommended for advancement and entered

the Divinity School of the Heavenly Way, where he studied for two and a half years under the Rev. L. B. Ridgely.

On March 9, 1920, he was ordained deacon by Bishop Roots in St. Paul's Cathedral, together with Ma Chi-yao, Sz Sz-yuen and Yuin Kai-yuen. After a year and a half at St. John's Church, Hankow, he was advanced to the priesthood on October 20, 1921 by Bishop Roots, in St.

Michael's Church, Wuchang. In March 1922, he was placed in charge of the Chapel of the Resurrection, Ch'iao K'eo, the first time that a priest had been stationed there. The next year he went to St. James' Church, Chuho, where he labored faithfully until his death. For twenty years he served the Church as catechist, deacon, and priest.

Mr. Fung's word could always be trusted and his life was blameless. With his meagre salary he supported his wife and three sons (one of whom was blind), his aged father and a cripple brother with a wife and two little children. He was kind to the

poor and had many of the qualities of the Rev. Wang Li-t'ang. He never shirked his duty because it was hard, and in working to reform men he was not afraid to die. He was respected by all and was a great friend of Pastor Hsieh of the Swedish Mission, who would have died with him if he had not gone to Wuchang to celebrate the fortieth jubilee of the Swedish Missionary Society in central China. In dying, he has become the first martyr of the Hankow Diocese. His wife has the same spirit.

Mr. Fung's Last Letter

Chuho, Hupeh

April 18, 1930

My dear Bishop Roots

I write reverently to you at this time. I, Mei, was seized on the sixteenth day of this month by the county official of the Soviet Government. The Chairman of their Executive Committee said to me, "Mei-ts'en, you are a preacher of the Gospel in the *Sheng Kung Hui* and therefore you are one of the corrupt gentry." He would not let me plead my cause. They have condemned me to be shot on the nineteenth.

I, Mei, have perfect peace in my heart, but, Bishop, I want you to think of me as giving my life as a sacrifice for the sake of the Gospel. With regard to my aged father, and my wife and my two younger sons, I ask that you take them under your special care and protection. As for the other things that I would like to tell you, I am not given an opportunity. This letter knocks at your door to ask after your welfare.

Respectfully presented

FUNG MEI-TS'EN.

OUR MISSIONARIES IN JAPAN CONFER AT NARA

WHEN THE COMMUNISTS got through with Chuho, they stamped out Hsien Tao Chen, a very important center on the Hsiang River. The enemy took away the arms of more than a hundred of the River Guard and killed a number of them. More than thirty of the civilians were captured. Among them were two Roman Catholic priests. The communists asked one of them where his bishop was. He said, "I am the bishop." The other one found himself in the midst of a company of women and children. He said to the communists, "Don't take these women and children; they cannot walk. Take me instead." Of the two priests we have heard that one of them has been killed. We cannot say definitely about the other. From this place, they carried off more than six hundred thousand dollars.

When the communists and bandits had finished plundering Chuho and Hsien Tao Chen, they surrounded Feng'eo for one week. All this time the people held the city, expecting aid from the officials. But no saving army appeared. When they entered the city, they killed first the heads of organizations, firms, etc., as well as the gentry, prominent business men, and the respectable citizens. Next they killed the sellers of tobacco, opium-eaters, prosti-

tutes, beggars, men and women, old and young, to the number of five hundred, till the river ran red with blood and the open spaces outside the city were filled with corpses. They even killed the dogs because they protected the rich and molested the poor. Several hundred men and women were carried away captive.

Ninety *li* up-river is Singti, a very prosperous city. Victorious in three towns, the power of the communists had increased greatly. From three directions, they approached Singti and came within two or three *li* of the city. There was no protecting army here but a local guard of about two or three hundred men. What could they do against such a multitude! The people were frightened. More than ten thousand people moved up-river to Yochow, or down-river to Hankow. Stealthily, the rabble entered the city hiding everywhere and posted placards throughout the streets. Then they openly demanded fifty thousand dollars from the Chamber of Commerce. Fortunately, the Chinese gunboat *Teh Sen* was anchored off Singti and the Fifth Army sent a thousand soldiers to the rescue. Thus for the time being, danger gave place to peace, but we cannot help feeling that Singti is in a very precarious situation.

Our Missionaries in Japan Confer at Nara

WHILE IN THE ORIENT, Dr. John W. Wood participated in a general conference of all our American missionaries in Japan, held in Nara, March 30-April 1. Some seventy missionaries including the four American bishops in Japan, the Right Rev. John McKim, D.D., the Right Rev. Shirley H. Nichols, D.D., the Right Rev. Norman S. Binsted, D.D., and the Right Rev. Charles S. Reifsnider, D.D., took part in the discussions which covered a wide range of topics including the American Church Mission and the *Nippon Sei Ko Kwai*, education in the Church, worship in the *Nippon Sei Ko Kwai*, our medical work, and religious education in the schools. There were also brief accounts of various phases of our work for all classes of the community by

those most intimately connected with them. These were full of encouragement for the future and included evangelistic work in the Tohoku, country work in Kyoto, work among isolated Christians, camp work for young men, kindergartens, etc., etc. In discussing the American Church Mission and the *Nippon Sei Ko Kwai*, Bishop McKim, whose own service in Japan spans half a century, gave a graphic review of the beginnings and growth of the Mission and the Church in Japan.

The conference recorded its desire that, as soon as possible, a suitable professor representing the best scholarship of the American Church, should be provided for the Central Theological College, on whose faculty we are at present not represented.

The Opening of the Lambeth Conference

Over three hundred bishops from all parts of
world participate in colorful opening services
of seventh decennial Lambeth Conference

By the Right Rev. Hugh Latimer Burleson, D. D.

Missionary Bishop of South Dakota

LAMBETH HAS BEGUN,—and very wonderfully! As I write, the imposing opening services are over, and the bishops have settled down to their five weeks of taxing work.

The first event was on July 4, when some two hundred and fifty bishops assembled in the Fulham parish church, on invitation of the Bishop of London, to observe a quiet day in preparation for the work of the conference. Fulham, which is the oldest freehold in England, dating from 691, was originally the country place of the Bishop of London. In addition, he had a real palace in the city, called London House, which the present bishop sold. He now lives in this lovely rambling old home set amid exquisite gardens, through which you pass to reach All Saints' Church.

The day, like all other early days of this conference, was warm and bright; perfect weather, for England, and a great contrast to the storms of ten years ago. The day began with a celebration of the Holy Communion, followed by two other services with addresses, and one more in the afternoon.

Bishop Talbot, sometime of Winchester, was the conductor of the quiet day. He has been a wonderful leader in the past, but his multiplied years and manifest bodily infirmity made it very difficult for him. There were, however, flashes of his old-time fire, and as a message from the past to the men of the new day the address had moving significance.

THE GREAT EVENT, always outstanding and inspiring, was the visit to Canterbury on the following day, Saturday. Again the weather was perfect, and the

wonderful old town, with its cathedral, was at its best. Most of us went down by train from London, arriving about eleven-thirty. A few took motors, arriving when the fates decreed. Bishops and their families thronged the cathedral visiting its many historic spots. At one o'clock, luncheon was served to the bishops in St. Augustine's College, which stands on the site of the old abbey, where were buried Augustine and many of his successors. Brief addresses of welcome and appreciation were made at the close of the luncheon by the Archbishop of Canterbury and others. Our own Presiding Bishop made his first public appearance in connection with the conference, bringing greetings from the United States.

At three o'clock came the opening service of the conference. Through the great doors of the old cathedral, hallowed by the memories of more than a thousand years, entered a brilliant procession of over three hundred bishops, a far greater number than had ever entered the cathedral at one time in all its history. There was a brief service, and then the Archbishop, clothed in scarlet, his clear-cut and beautiful face looking like a white cameo, made an address of welcome, sitting in St. Augustine's chair before the high altar. He opened with these words:

MOST Reverend, Right Reverend, and Dear Brothers,—Welcome! The greeting comes from my own full heart. It comes also—surely in no mere figure of speech—from the mother-heart of this venerable and beautiful church. For today she receives you who bring to her the love and reverence of her children in a great family of Churches in all parts of the world—the gift and heritage she has so wonderfully received from the Lord.

There is another thought which must needs

THE OPENING OF THE LAMBETH CONFERENCE

unite us as we are here assembled. It is the thought of the contrast between the lowly origins of the Church wherein we serve and its marvellous expansion into all parts of the world whereof we are the living witnesses. Beneath our feet are the remains in rough stone and Roman brick of a humble shrine where Augustine and his monks offered the first Christian worship of the English folk. Now, around and above it, stands this mighty and majestic shrine. Is it not a parable? In these monks and their attendants we see the origin of the English Church. In the company of over three hundred bishops—the largest gathering of Christian bishops ever assembled on English soil—coming from every quarter of the globe, we see what, by God's Providence, it has become and is becoming.

More and more fully it is becoming a community of free and self-governing Churches. Even the separated missionary dioceses under the special jurisdiction of the See of Canterbury are working out their own lives in their own way, and are drawing together wherever it is possible in provinces which in due course will become autonomous, like the Churches of the United States, Canada, Australia, New Zealand, South Africa, the West Indies, India.

On this community of Churches no uniform ecclesiastical rule is or can ever be imposed. The only ties which bind them together are of the Spirit, not of the letter; and it is in and through freedom that their strength will be maintained. This Anglican Communion, as we still call it, has only gradually, stage by stage, become conscious of itself—of its place and meaning in the world. It will be for us in our deliberations to try to make that consciousness more clear and purposeful. The origin of our

communion we can see in the memories which Canterbury Cathedral treasures. Its growth we can see in this very assembly. Can we foresee its destiny? The Church of England it has ceased to be except in origin and in one part of the world. Even Anglican, in the strict sense of the word, it must become less and less exclusively or even predominantly. For if God prospers these new Churches across the seas they will become not Anglican only in their character and outlook, but even more Indian, Chinese, Japanese, African.

Then, if our aim is not to reproduce the Church of England throughout the world, not even to reproduce certain formularies and a certain tone and temperament called Anglican, what is it that we stand for in Christendom? Is it not just simply for Christ's Holy Catholic Church—exhibiting itself again as once it was before the masterful hand of Rome was laid upon it—as a community of Churches, self-governing within their own areas, held together not by one dominion, but by witnessing to the same Gospel, by holding to the same broad traditions of Creed and Sacrament and Order, by the common counsel and conference of its bishops, only now, please God, with a deep desire to bring into it whatever is of God in the life and history of the peoples and races of the world? Do we mean less than this when in our Encyclical Letter we shall describe ourselves as "Archbishops and Bishops of the Holy Catholic Church"?

He then went on to outline the purposes and work of the conference, and closed with these great words:

Our first corporate act as a brotherhood of



Keystone View Company, London

BISHOPS ARRIVING AT LAMBETH PALACE FOR DECENNIAL CONFERENCE

Bishops from all over the world entering the palace grounds on July 7 to begin their five weeks' deliberations of matters of vital concern to the whole Anglican Communion. The meetings are held in the palace library



Photo by John E. Burleson

CANTERBURY CATHEDRAL

bishops in Christ's Holy Catholic Church will be, in accordance with a noble custom of our conferences, to recite together the Nicene Creed. Here is the splendid summary of that revelation of the Most High which we have to re-explore for ourselves, to reinterpret for our generation. "This is our God for ever and ever." Does it not give us strength and confidence as we enter our conference at Lambeth or as we pass in our ministry through crowded street or secluded village, or across mountains and plains and seas, that we have behind us as a strong buttress this Faith which has stood the test of centuries, and bears with it the massive experience of multitudes who have gone before us in the one Church of God?

The recitation of the ancient creed by the great body of bishops and the vast congregation was followed by a few prayers and the Archbishop gave us his blessing. It was a day to remember for a lifetime.

ON SUNDAY MORNING, July 6, another great service was held in St. Paul's Cathedral, London. Again there was the colorful procession, this time through old streets crowded with spectators. The Archbishop of Canterbury celebrated the

Eucharist, and the Archbishop of York preached a powerful sermon on faith in the Living God. This service, as also the one at Canterbury, was attended by a group of prelates and other dignitaries who were present as representatives of the Orthodox Churches of the East. His All-Holiness Meletios II, Patriarch of Alexandria, headed a delegation of ten bishops who were a striking feature of the great procession. It was another wonderful service, which stirred London deeply, and Christopher Wren's great masterpiece of architecture gave it a splendid setting.

This ended the pomp and pageantry for the time being. On Monday morning the business sessions began in the library of the old palace at Lambeth, which has housed the conferences since 1867. Whether it will be able to hold another without bursting its walls is a serious question. Three hundred and ten bishops out of a possible four hundred were in attendance—which is in itself an amazing testimony of the value of the conference.

In greeting us the Archbishop spoke most feelingly of the late Archbishop Davidson, who had been connected with five Lambeth conferences. He told of visiting Lord Davidson in his last days, and gave us a message as from him, that we should seek to "serve the counsel of God." He spoke of other great leaders who had died during the ten-year interval, among them Bishops Murray, Anderson, and Brent. He told of the arduous preparations made for the conference, assuming responsibility for any mistakes. Last of all he warned us that no reports of the proceedings must be given to the press before the conclusion of the conference. "We should," he said, "be able to say to each other, as brethren, all that we may wish to say, fully and frankly, without thought of the public without our doors."

For the present, therefore, my tale is told. But I may add that the conference opens with great promise, and has before it a great opportunity.

NOTE: When this issue reaches our readers, the Lambeth Conference will be drawing to its close on August 9. In early issues we expect to publish accounts by Bishop Burleson and others of significant Lambeth events and actions.

Manila Cathedral Plans Brent Memorial

Two new windows in the Cathedral of St. Mary and St. John are to memorialize Bishop Brent and General Wood, friends of the Philippines

WHEN BISHOP BRENT built the Cathedral Church of St. Mary and St. John in Manila, he made a careful plan for the subjects of its windows. Originally there were no glass windows in the cathedral; all were made of mussel-shells as is common in a land where windows are never used except in times of storm. Gradually as memorials were given, these shell windows were replaced by stained glass carrying out Bishop Brent's original scheme.

It is peculiarly fitting that he, the founder-bishop of our work in the Philippines, should now be memorialized in one of these windows. Over the altar, in the most conspicuous position in the cathedral, there has been for many years a magnificent window portraying "The Lord Enthroned in Glory." The two windows at the sides of this are now to be used to memorialize Bishop Brent and his close personal friend, the late Major-General Leonard Wood, one time governor-general of the Islands.

The present Bish-

op of the Philippine Islands, the Right Rev. G. F. Mosher, D.D., in describing the new windows, in *The Cathedral Age*, says:

"Bishop Brent will be remembered on the Gospel side of the central window and

General Wood on the Epistle side. The original design for these windows called for 'Saints Adoring' in such a way as to make a single picture of the group of three windows. It was suggested that the subject be retained, but that the conventional angels of the lower and front line should be replaced by some figures symbolic of the Bishop and the General.

"The central window being by Clayton and Bell it was felt that uniformity required the same makers for the flanking windows. Accordingly the suggestion regarding symbolism was made to them and the response may best be given in their own words: 'You will notice that Mr. Bell has endeavored to carry out your idea, namely, on the left hand side a figure of



MEMORIAL TO BISHOP BRENT

Design for the window in memory of the first bishop of the Philippine Islands

a bishop which might be St. James, first Bishop of Jerusalem, and, in order to preserve the composition, behind him the figures of the two patron saints of the cathedral, namely, St. Mary and St. John. On the other side is shown St. Martin, and behind him, also in order to preserve the balance of design, St. Michael.'

"The symbolism is true to the best art and its application most happy. It will be an inspiration to many, not only in the present but in the ages to come, to be reminded of the founder-bishop whose statesmanship and devotion went out from this cathedral church of his own building, and of the great Christian general and governor who was confirmed here."

Ministering to the Escambia Indians of Alabama

IN ANSWER TO A recent question about how to illustrate the "practical benefits of Christianity," the Rev. Edgar Van W. Edwards, missionary in the Atmore rural field in Alabama, tells of a little Indian boy who has had long and skillful surgical care. A visitor who saw the little cripple being cared for said that was the kind of Christianity he believed in. The missionary quoted, "I was sick and ye ministered unto me," and the visitor said he had heard that before, and where did it come from?

These Indians, in Escambia County, Alabama, are the object of a piece of mission work begun last year by Dr. and Mrs. Robert C. Macy, formerly of Bon Secour, now of Atmore, Alabama. Mrs. Macy says they have scarcely been able to touch the field, the need is so great. Superstition, ignorance, poverty and prejudice are to be met. There is an Indian school house, a dilapidated little building in desolate surroundings, where an excellent white teacher, who comes out from Atmore, eight miles away, has about thirty enrolled.

Mr. Edwards, who ministers in many places around that section, "literally day and night," has a service in the school house for the Indians one Sunday a month, and the Macys carry it on the other Sundays, with a service along Prayer Book lines (a friend gave them some new books), and with Bible stories and health talks. Mrs. Macy hopes to train some of the older public school children to help with the younger ones in the Church school. At first it was difficult to get the older people to come to the

services, but soon sixty-five were coming.

Conditions of disease and poverty are distressing: For a little blind girl there is nothing left but hideous scarred tissue. The eyes are going; if her people can be persuaded, the tissue can be removed, a drooping lid released, and glass eyes secured, otherwise she will be a sad and terrible case of "bait" for earning money, getting alms. One small lad is a mute. Proper examination may show him to be simply tongue-tied, a situation that can be handled easily, if fear can be overcome. Still another, a little girl, is really mute. Examination showed that her adenoid-tonsil condition is such as to make the use of the tongue for speech impossible. This can be remedied if there is no deeper trouble as both doctors fear. Another, a small boy, has a sore on his leg, which has persisted for two years, more or less, the treatment of which might save him from a tubercular bone. Then, there are innumerable cases of hookworm, many cases of pellagra, lots of scabies (itch) and so on. Dr. Macy plans giving illustrated health talks on diseases, their prevention and cure, simply enough taught to get the people to understand and use them.

The Indians are singularly lonely and are left much to themselves. Their response is touching to anyone who understands and tries to help. But it is not only an Indian but a white problem, there is much contact of the two races, one cannot tell where it begins, how far it extends, to what it leads. Often we find ourselves helping a white family, one or more of whose members have married into an Indian family.

Women Give Japanese Church in Honolulu

Aid from the Corporate Gift and other funds provides a new plant for Holy Trinity Church in the heart of Honolulu's Japanese district

By Maud B. Thompson

President, Woman's Auxiliary, Missionary District of Honolulu

FOR MANY YEARS our work among the Japanese in Honolulu has been inadequate and disproportionate to the importance, numerically and socially, of the Japanese in Hawaii. Few realize that these people number 135,000 of the total estimated Island population of 350,000. One church, and that for years in a dilapidated and collapsible condition, could not hope to do much for the Japanese in the City of Honolulu, or to even hold its own against the many temples of Buddha scattered over the city. Some months ago the church building, on a corner of the cathedral property in the heart of the city, was condemned. The congregation was compelled to seek another shelter. For a temporary home, the Rev. P. T. Fukao moved his people into the historic eighty-five year old Stone House, for many years the home of the Armstrong family.

Stone House adjoins Washington Place, the former home of Queen Liliuokalani and now the official residence of the governor of the Islands. When, years ago, Stone House came into the possession of the Church, it was used as one of the buildings of Iolani School. A few years ago the school moved to its new location in Nuuanu Valley and Stone House was set

free to open its shabby but hospitable doors to the Japanese congregation in their extremity. The women of the District Branch of the Auxiliary freshened up the interior with a coat of paint, obliterating the black-boards of the old school, varnished the pews, and another chapter was added to the history of Stone House.

Bishop Littell immediately upon his consecration realized that the problem of the Japanese church would be among the first to demand his attention. It therefore seemed an answer to prayer and was cause of great rejoicing when the over-subscription of the Corporate Gift of the Woman's Auxiliary enabled the granting of a gift of nine thousand

dollars toward the building of a new Japanese church in Honolulu. Following close on this came the decision of the New York Woman's Auxiliary to pledge one thousand dollars to this same cause, as its part of the Advance Work Program.

Then came the question as to where to locate the new church. The Board of Health was consulted as to the districts in the city most thickly populated by the Japanese. Right in the midst of the district decided on, it was learned that a body of Korean Christians wished to sell their property, consisting of church, rec-



THE REV. P. T. FUKAO
Priest-in-charge of Holy Trinity Japanese Mission, which has recently secured a new home in Honolulu

THE SPIRIT OF MISSIONS

tory and outbuildings, in order to move to a more thoroughly Korean center. This property, most admirably suited to our needs was acquired without delay, and without the possible annoyances incidental to building, at the satisfactory price of \$17,158.50. It is conceded that to buy the land and erect the necessary buildings would have cost four or five thousand dollars more than this sum.

Here again the women of the Church came to the fore and made possible the realization of this project. It was necessary for Bishop Littell to have cash immediately in order to take an option on the property. The Bishop's Purse, an extra discretionary fund raised by the Honolulu Branch of the Woman's Auxiliary, supplied the necessary two hundred dollars. Then, although it may seem too good to be true, they reached down into their stocking and produced a sum sufficient to pay the balance of the cost of the property! In 1916, a Cherry Blossom Fete was held to raise money for a hostel for Japanese girls. Under the

capable direction of Mrs. John McKim, wife of the Bishop of North Tokyo, (then Mrs. John Baird), the women worked hard and realized \$2,875.45. But before the hostel could be begun, Deaconess Spencer who was to have charge, was called away, and the money was never used. With the addition of some eight hundred dollars received later from New York, it has been held all these years by the Honolulu Branch of the Woman's Auxiliary as a trust fund for Japanese work. In fourteen years, the nest egg grew to \$6,714.28 and practically made up the amount needed to complete the purchase of the property. It is not too much to say that the new Holy Trinity Church, Honolulu, is the gift of the women of the Church, and for this reason, it is hoped that it will always be the object of their special interest and prayers.

It is Bishop Littell's intention, as time goes on, to have other centers for reaching the Japanese people in Honolulu and on the other islands.

Bishop Huntington Reports Substantial Progress in Anking

IN HIS ANNUAL REPORT for 1929, Bishop Huntington comments on the very substantial progress that has been made in the Diocese of Anking with a staff almost entirely Chinese. "I think that the financial progress is especially promising though there has been much progress also in other respects. Contributions in the diocese for all purposes, excepting the schools, amount to \$7,645 Mex., an increase of \$2,410 Mex. over last year, which was the highest up to that date.

"Evangelistic work has on the whole gone on steadily with fairly good success. The number of persons baptized has increased considerably over 1928; the number of confirmations has fallen off somewhat. This is due in part to the condition of the country which made it difficult for me to visit the outstations."

The educational situation is causing much anxiety. Primary schools show an

increase in pupils. The middle school work has been practically impossible because the anti-Christian element is more likely to make itself disagreeable in such schools than in those of a lower grade. Looking to the future Bishop Huntington says, "whether we shall be able to continue unregistered with the government I gravely doubt. Whether we can register under existing regulations is still more doubtful. I shall not be surprised if it becomes necessary for us to close our schools."

Medical work has suffered very serious setbacks. It is still impossible to reopen St. James' Hospital, Anking, although some work is being carried on in the clinic building. Bishop Huntington says "the constant drag of Chinese slackness is too great for them to stand up against and the aseptic condition of the hospital has gone off."



PARTICIPANTS IN THE PAGAN FUNERAL FEAST CEREMONIES

Note especially the "devils" and the attendant carrying the protective mat. (See page 530)

Evangelism Through a Pagan Funeral Feast

**Onetime Mohammedan center in Liberia now
invites Christian priest to participate in its
native ceremonies and to lead and to help it**

By the Rev. W. Josselyn Reed

Principal, St. John's Academic and Industrial School, Cape Mount

BEHIND CAPE MOUNT, Liberia, is Fisherman's Lake across which is the small town of Bendu, where I was recently bidden to a funeral feast.

I had learned several weeks before that one of the good friends of the mission, an old mission boy, and district commissioner, was very sick. His brother had gone to see him in the country, and I had asked him to bring him to Cape Mount to the doctor. One afternoon a messenger came to say that my friend was dying, and then, a few minutes later another saying that he was dead. Would I come to the funeral?

William T. Sherman, or Feweh, as he was known in the country, had been a Christian, a much loved man in his town, respected and honored. Of course, I agreed, and was ready to go in a very few minutes, for in Africa the dead cannot be kept long.

About six o'clock in the evening we

started across the lake. Our canoe, with six boys paddling, six passengers, and sail-up moved off very nicely. The breeze was with us as we began the fifteen-mile trip across the lake. Soon the rain started; no moon shone, no stars flickered. Soon the wind was too strong, and but for the will of God we would have gone over into the lake. The mast broke and saved us all. The boys started paddling again, and about ten-thirty in the evening we reached Bendu. Dripping wet I got out of the boat and rushed to get by a fire, for I was shaking with cold. Soon the people gave me some good hot food and I felt better.

I walked around the town, watched the men by candlelight make the coffin and then went to the house where my friend was laid out. I cannot picture what a wake would have been like fifty years before, but around the small house sat the women of the deceased, his children, and



MOHAMMEDANS AT THE FEAST

*Their headdress marks them as desert people.
They have come a long distance as the desert
is two thousand miles away*

his friends, and here and there a Christian. The wailing of the women had ceased, and the singing of Christian hymns had taken its place. That night nearly all the hymnal was sung through as well as many spirituals. Needless to say I was tired and soon went to bed. The next morning in the little native church we held the funeral of District Commissioner Feweh Sherman and buried him in the center of the town in a coffin surmounted by a cross. Soon after the funeral, just before I was leaving Bendu to return to Cape Mount, the new chief, another Christian and a graduate of St. John's School, came to me and said, "The people are demanding that I have a feast for my brother. What should I do?"

It happens that the deceased's father had died, and being a Christian he had forbidden a funeral feast. Then his mother died, then his brother, and never a feast for any of them. The people felt that that was the reason why he had died, so rather than have his brother die they demanded that a feast be held immedi-

ately. I thought it over and said, "Let the people have their feast."

Several weeks passed. The people prepared for the funeral feast. Invitations were sent to the civilized peoples of Cape Mount, and to many of the boys at the mission. Of course, an invitation came to me, an invitation that I not only must accept, but one that I wanted to accept.

I had often wondered about the funeral feast and its idea. From the people I learned that the feast was done out of respect for the dead, and in order that the soul of the dead will not return and haunt them. The more important a person the man is, the greater the feast. Not many years before there were no known burials in this part of the country. When a person died, the man-devil, the head of the native bush would come into the town and steal away the body. The burial place was unknown except to those whose duty it was to bury the dead. The story goes that a post mortem was performed on the dead. If the spleen was enlarged, as is very possible in a malarial country, the deceased was said to have had a tumor. This meant that he was bewitched and must be buried in a place apart from those who were not bewitched.

The feast was to start on Monday. I arrived that afternoon, and it seemed as if they were awaiting my coming before beginning. I was heartily welcomed and shown into a fine native house which was to be my home for the week to come. Entering the town I waited until the brother of the dead man came to me, and then I asked him what news. He informed me we would all "break news" the following day. That night after I had had my chop I went around the town to inform the Christians, of whom there were a great many, that each morning during the feast there would be a celebration of the Holy Communion in the little native church. Early the next morning, the news spread that we would have church. Many came. Many years ago Bendu was a town that had no Christian church, only a fine Mohammedan mosque; today, there is no mosque but a church. The Mohammedans that were

EVANGELISM THROUGH A PAGAN FUNERAL FEAST

there had to pray in the open air with their faces turned toward the rising sun. Each morning we had our Celebration and it was well attended. What an example to these people, the winning of one town to Christianity!

About ten o'clock we all assembled in the *pálaver* or court house to "break news". Here were assembled all the leaders of the country, the chiefs with their speakers, and around the edge of the court the smaller people. The center of the court was empty, and up and down it the speaker went giving the opening address, which I could not understand, for it was in Vai. Then I was informed that "as I was their teacher" I had to "break news" first. Through one of the old mission boys I spoke, or rather he spoke for me, for a big man in the country never speaks, he must have his speaker. My speaker inquired, "What is the news?" The answer came back "nothing strange," and then they proceeded to tell me of the death of Feweh Sherman, though of course I knew all about it, for had I not buried him, but that was their custom. After I had heard the news then it was up to me to show my sympathy. In the death of one at home we would send flowers, but not so in Africa. To show that your heart is sympathetic with the people there are at least three things to be given. First white cloth, the sign of mourning to go to the wives of the deceased, then cold water or tobacco to gladden the hearts of the mourners; and then some money. I presented the white cloth, some tobacco, and some money.

The second man to be called on was the Mohammedan leader. He was acclaimed by the Mohammedans, and he presented to the family of the deceased, toward the feast, one bullock. Of course, he did not speak, but had his speaker. In the court was one who would always interrupt whenever a speaker got up to talk. He was a court jester; he would tell funny stories, but to keep him still the one who wanted to speak would have to dash him, that is give him a shilling. He did not interrupt me, but did nearly everyone else. So on through the chiefs of the

country the news was broken. Some gave money, some gave bags of rice, some gave sheep and goats, and palm oil, gin, tobacco, beer, and lemonade. The money at the end of the feast amounted, so they tell me, to over a thousand dollars.

You may wonder what this money is for. The feast is an expensive thing. The family of the bereaved must feed all those who come. Daily, near the grave, was butchered one or two cows, the food divided up between all the families present. No one went hungry. Each morning rations, beer, gin, rice, meat, and the like, were taken to the quarters of all the leading men for them to divide among their followers. When the feast was ended, whatever remained belonged to the family of the deceased.

Many came to this feast. All over the little town of Bendu were temporary little sheds, just sticks and palm thatch thrown together, where the people lived. In every room were many people. In my room, for example, I had my bed and on the floor slept about ten others, most of them mission boys who went with me, but



LEADING MEN OF BENDU

The man on the right is the speaker for this country. He is dressed in a gown of country cloth

some were boys that I knew who otherwise would have had no place to stay.

Every day during the feast a new group of people would come in and then the "news had to be broken" with them and they presented their gifts. Each town from the neighborhood had with it its own set of drummers who went up and down the town playing their drums and dancing, and then would surround the grave and dance until some of the family came to present them with some special gift. Groups of native women from each town, with their gourds, which were encased by a net of beaded strings, which made a kind of drumming noise when they pulled the strings tight and loosened the gourd, also serenaded the grave until they were "dashed" by the family.

Then, and perhaps the most attractive to the stranger were the women's devils. Some had golden horns, others silver horns, and some nothing but wooden horns. They would serenade the grave, and dance to the rattling of the gourds of their women musicians. These are women devils, for men devils are never seen. The men fear these devils greatly, for to have a man touch them, or to be touched by them is for that man sickness or death. They are always attended by their women followers and one who carries a mat, so that if anything should happen to the devil's costume, the mat can shield her from the view of the men and the uninitiated. As the devils danced by the grave, the family would dash the woman who carried the mat. Some of the devils wore about their head, pieces of white cloth, the sign of mourning. They would go to the grave, kneel down, pretend to cry, and then would rise and wipe imaginary tears from their false heads. This touching sign signified their great love and respect for the deceased.

During the feast many groups would go around, serenade the grave and then serenade each individual house. Near the end of the feast the new chief was carried around on the shoulders of his people. He is a Christian and when he came to my house, he asked me to bless him and the people of Bendu. "For," said he, "we

want and need our teacher's blessing above all else." Naturally, I let them bow their heads and blessed them.

Sunday I had the great opportunity that I wanted, and was one of the reasons why I was so anxious to attend the feast. In the court house I had a Christian service. The service was attended, with the exception of the Christian women, by all the people. The majority were Mohammedans, and here they were right in my presence. I celebrated the Holy Communion, every word of which was translated by one of the old mission boys. As the Mohammedans said afterwards, that was the first time they had ever seen or understood what the Communion service was. They had always had prejudices and still have against the Christians, but they had to attend out of respect to the deceased. When I preached I naturally had to speak on my late friend. I told them that they all loved him and had come to pay their respects to him because from his life he had shown many of the virtues of a Christian. The epistle for one of the Sundays near it was "walk in the Spirit and ye shall not fulfil the lust of the flesh. . . . Now the works of the flesh are . . . adultery, fornication, hatred, variance, wraths, murders, drunkenness, and such like. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Then I told them had Feweh shown the works of the flesh that they would not have given him such respect, but it was because of the character he showed to them, with the virtues of a Christian, meekness, gentleness, love, joy, peace, long-suffering, kindness, that they had come. Then I explained the Communion service, and preached unto them "Christ crucified" and victorious.

The funeral feast of Feweh Sherman was soon over. Another day of feasting and of present-giving by the new chief brought to a close this memorable occasion, when a town that had once been strongly Mohammedan, was now inviting a Christian priest to take part in their native ceremonies, and to bless and to lead and to help them.



LEADERS AT SCHOOL BOY CONFERENCE ON THE MINISTRY, CONCORD, JUNE 21-25

The Future Ministry of the Church

School boy conference faces squarely the Church's Call to the Ministry and suggests a method which might be followed elsewhere

By the Rev. W. Brooke Stabler

Secretary for College Work, Department of Religious Education

PERHAPS THE MOST difficult task in life is to see a question real and to see it whole. The attitude of some towards the future leadership of our Church is a case in point. When the Conference on the Ministry, held at St. Paul's School, Concord, New Hampshire, June 21-25, was in the process of formation, some were uncertain as to its advisability. One vestryman, for instance, wrote: "My idea about the proposition is this. Instead of getting men into the ministry, would it not be more ethical of the Church first to provide parishes for the thousand clergy who are out of work as noted in the *Living Church*?" Sad as this may be, it is but a partial truth, a condition which can never be rectified until an increasing number of our best young men catch a vision of the Christian ministry at its highest, answer the Master's call for their lives, and thus enable our seminaries to select only those most eminently qualified.

Our future ministry, if it is to be the highest and noblest of which we are capa-

ble, will not be raised up spontaneously without effort. "What do you do during the week?" is an all too popular question advanced by those who are seriously facing the question, "After college, what?" Ignorance is profound as far as the ministry is concerned, as a result of which many young men, through no fault of their own, fail to find God's will for their lives. They waive the question because no one has ever disabused their minds of warped conceptions. Ministers are good, we hear them say, but so are cows! Not for me the dullness of one who is "invisible six days out of the week and incomprehensible on the seventh." They see the Church as a museum and rarely as a workshop where the colossal workings of God for good in the world are being wrought.

For these reasons, such conferences on the ministry are essential in the life of the Church; the purpose of the one recently held for school boys was to widen the vista of their vision and experience, to

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cast aside the artificial superstructure that they might see a profession throbbing with vitality, a life like unto a secret service, filled with romance and ablaze with the light of the presence of God.

The conference was small purposely. Boys came from seventeen states, (hand-picked as is always necessary if our ultimate goal for the ministry is to be fulfilled), one hundred and thirty-six strong, athirst and with a joyous earnestness. The leaders numbered twenty, picked from various fields and with varying experience. The life of the conference centered in the chapel which gave the spiritual atmosphere in which noble visions are caught and deep truths learned.

The days were leisurely, not rushed; the far-famed high-pressure methods having been ruled out. Yet there was no dodging the issue since all had come with open minds and with a purpose. Perhaps the most fruitful aspect of the conference was the morning study groups when each leader met with eight boys in intimate discussion of Christian fundamentals. All realized that in considering the ministry we must not put the cart before the horse, thinking of the ministry in the abstract and as the first decision to be consciously made. The courses which were arranged sought to bring leaders and boys face to face with the demands of being a Christian, to steep them in the life and challenge of the Master, to lead them deeper into the mysteries of service and prayer. As these little groups met beneath the trees or by the lakeside, great decisions were made for a ministry or the ministry.

The other meetings of the day were devoted to more detailed information, the speakers touching on various phases of the minister's work. Wide was the scope and inspired the description of these servants of Christ, the Rev. Philip Jensen speaking on "The Romance of the Christian Ministry," the Rev. Henry K. Sherrill on "The Ministry in Town and City" (with added reference to the ministry in world problems), Dr. John Rathbone Oliver on "Understanding People," the Rev. Arthur L. Kinsolving on "The Need in the Field," the Rev. Elmore McKee on

"A Minister's Life Among College Students," the Rev. T. K. Nelson on "The Challenge of Missions," and the Rev. C. Leslie Glenn on "A Call to the Ministry."

The entire afternoon was given over to recreation, athletics, and personal interviews, the wee hours of the morning also being utilized for the last. Thus one of the prime requisites for any conference was fulfilled, namely, the giving of ample time for young men searching for truth to come to know intimately those who sometime before traveled "a wanderer's way." The other leaders who shared in this were: The Rev. Oscar Randolph, headmaster of the Virginia Episcopal School; the Rev. A. B. Kinsolving, chaplain of West Point; the Rev. Fleming James, professor in the Berkeley Divinity School; the Rev. John Crocker, who starts student work at Princeton in the fall; the Rev. N. D. Gifford, who will teach at Groton during the coming year, the Rev. John Shryock of Philadelphia; Coleman Jennings, volunteer associate secretary for college work; J. DeWolf Perry of the Virginia Seminary; Meredith Wood of Groton, a candidate for Holy Orders; Nat Noble, of Lenox School, and the Rev. W. Brooke Stabler, secretary for college work.

The Church is greatly indebted to Dr. S. S. Drury and to an anonymous friend whose vision and consecration have once more made their invaluable contribution to the future of our ministry. Surely there must be other like-hearted persons who see this strategic opportunity for other sections of the country.

The closing meeting (at which time the boys voted the registration fees of \$272.00 to the Southern Cross School in Brazil) gave the crowning and climactic ending to three profitable days. The leaders were radiant, the boys triumphant. New heights were reached, new goals glimpsed. The call of Christ had sounded clear and many of the best youth of our land responded for a ministry or the ministry. Only when our youth are thus exposed to that which is noble and faith-provoking will they be able, with the help of Him whose promise we have, to live their lives as God has willed.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



© Lionel Green, New York

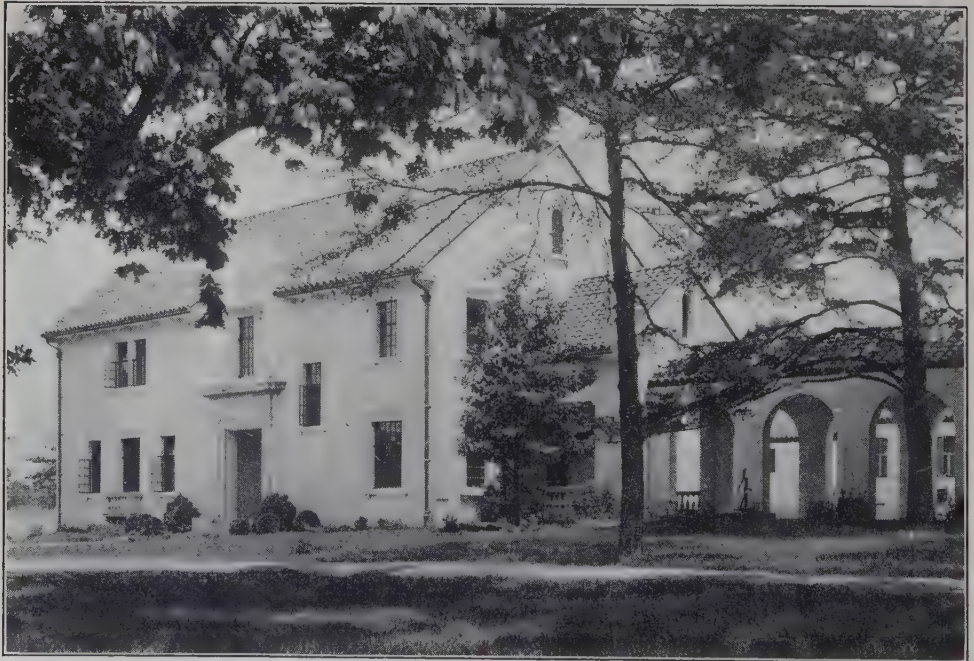
INDEPENDENCE MONUMENT, SAO PAULO, BRAZIL

The creation of the Republic of Brazil coincided almost exactly with the advent of the first missionaries of our Church. The fortieth anniversary of the first services of our Church in Brazil was celebrated in Trinity Church, Porto Alegre, on June 1



SECOND GENERATION CHRISTIANS IN THE PHILIPPINES

Some Igorot children with their mothers who were the first girls trained by Deaconess Anne Hargreaves, the first principal of Easter School, Baguio. The mother at the extreme left is also a weaving teacher in Easter School



THE ALFRED DUANE PELL LIBRARY, DuBOSE SCHOOL, MONTEAGLE, TENNESSEE

This recent addition to the DuBose Memorial Church Training School, presented in memory of the late Alfred Duane Pell was dedicated on June 11. The cloister connects it with the main building



AMERICAN MISSIONARIES IN CONFERENCE AT NARA, JAPAN

About seventy American workers met together March 30-April 1 for a stimulating conference. All of the American bishops in Japan, together with Dr. John W. Wood, were present (See page 519)



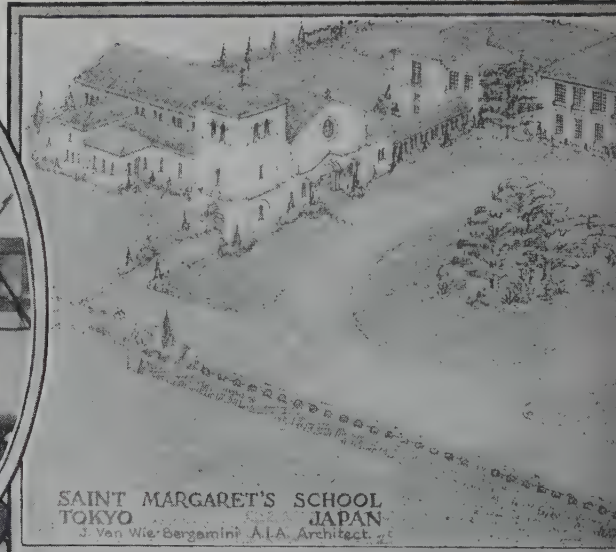
THREE ALASKAN MISSIONARIES ORDAINED IN FAIRBANKS

The advancement of three deacons to the priesthood in St. Matthew's Church, Fairbanks, Alaska, May 7, was a notable event in that for the first time since 1912 have so many clergy gathered together in Alaska (See July SPIRIT OF MISSIONS, page 486)

New Buildings for St. Margaret's School



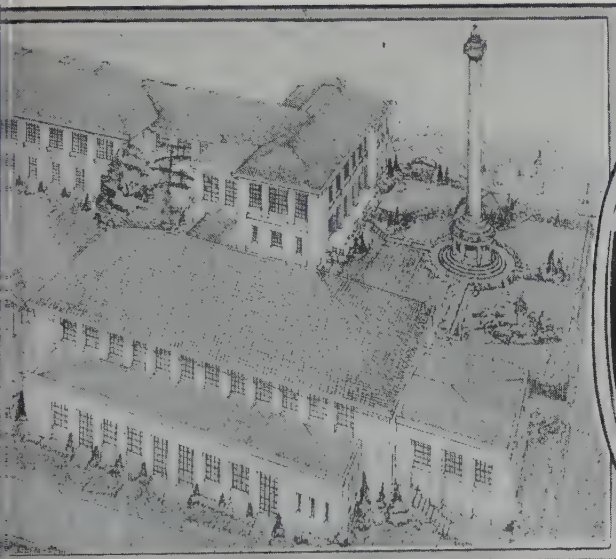
THE HON. WM. R. CASTLE, AMERICAN
AMBASSADOR TO JAPAN, SPEAKING
AT OPENING OF NEW BUILDINGS



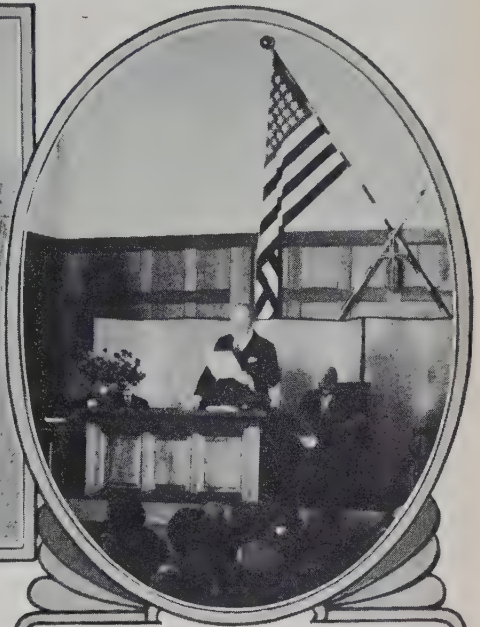
Above: ARCHITECT'S DRAWING OF ST.
SCHOOL CHAPEL IS AT THE EXTREME
AND AUDITORIUM BUILDING (AT RIGHT
ART ROOMS. THE COLUMN IN THE CE
PROVIDE A SEVENTY-FOOT CHIMNEY



for Girls are Opened in Tokyo, Japan



MARGARET'S SCHOOL, TOKYO, JAPAN. THE
Below: PART OF THE MAIN BUILDING
CONTAINING ASSEMBLY HALL, MUSIC AND
IS AN INGENUOUS ARTISTIC DEVICE TO
REQUIRED BY BUILDING ORDINANCES



PRINCE TOKUGAWA, PRESIDENT OF
THE JAPANESE DIET, ADDRESSING
GUESTS AND STUDENTS AT OPENING





CONFIRMATION CLASS IN LA GLORIA, CUBA

Last year Bishop Hulse confirmed 166 in Cuba. There are now 2,076 communicants and nearly six thousand baptized Christians in this missionary district. Bishop Hulse and the Rev. Frank S. Persons II, missionary at La Gloria, are at the right of rear row



TRAVELERS ON A MOUNTAIN PATH IN THE TOHOKU, JAPAN

On Bishop Binsted's recent trip into Minami Aizu to visit isolated communicants and to hold evangelistic meetings, he met travelers such as these on the roads over the mountains



ST. MARGARET'S HOUSE HOLDS A CONFERENCE ON VOCATIONS

In the group are Dean Newell (extreme left), Miss Avis Harvey and Miss Leila Anderson of St. Margaret's staff, Miss Elizabeth Baker, field worker of the Woman's Auxiliary, and Miss Po U, a Chinese girl



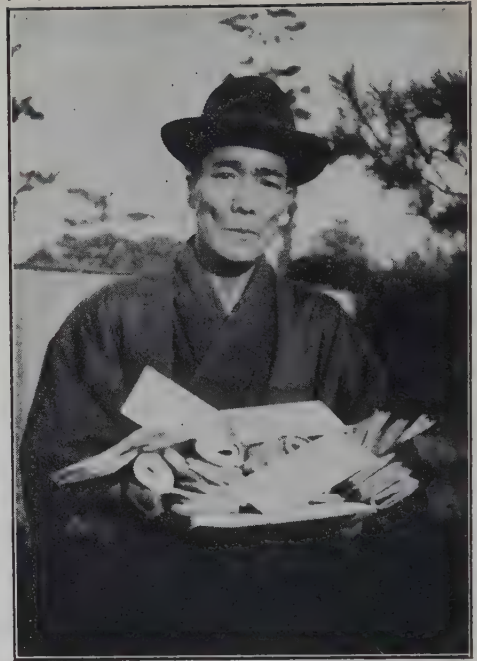
SPORTS DAY AT ST. LOIS SCHOOL, HANKOW, CHINA

In spite of chaos in central China, St. Lois School was able, on May 24, to hold its annual sports day. The Rev. Harvey Huang is principal, and Miss Mary E. S. Dawson and Miss Annie J. Lowe are the American teachers on the staff



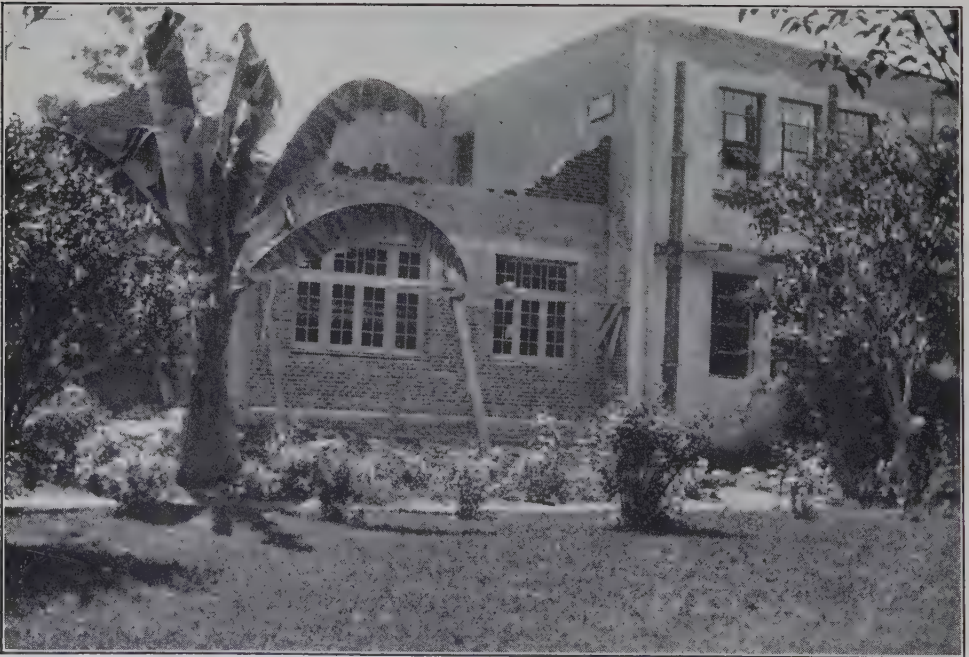
"I WAS SICK"

An Indian mother with her son to whom the Macys have ministered in Escambia County, Ala. (See page 524)



NEWSPAPER EVANGELISM IN JAPAN

The response to newspaper evangelism is shown in the daily mail which the Japanese secretary carries to the post office



THE NEW BUILDING FOR HOOKER SCHOOL, MEXICO CITY, NEARS COMPLETION

This new building, the cornerstone of which was laid on February 13, will provide classrooms, including a domestic science room and two laboratories, as well as a library and a combined assembly room and gymnasium

Another Step Towards Reunion is Taken

Atlantic City meeting reveals a unanimity in approach of Presbyterians, Methodists, and ourselves towards questions of Christian morality

By William Hoster

Editorial Correspondent, THE SPIRIT OF MISSIONS

ON THE INITIATIVE of the late Charles Henry Brent, the General Convention of 1928 adopted a resolution providing that "The Methodist Episcopal Church, the Methodist Church South, the Presbyterian Church in the United States of America, and the Presbyterian Church in the United States be invited to form commissions from their respective bodies, to sit with a similar commission appointed by General Convention in active study of Christian morality looking toward organic union."

Prompt action followed, and within a week after the adjournment of General Convention a preliminary meeting in New York brought together representatives of the communions named, at which plans were laid for the Atlantic City gathering which assembled on the morning of June 11, at the Chalfonte Hotel, with the following conferees present:

EPISCOPAL CHURCH: The Right Rev. Edward L. Parsons, D.D., Bishop of California; the Right Rev. Wilson R. Stearly, D.D., Bishop of Newark; the Rev. George H. Dudley, D.D., of Washington, D.C.; the Ven. Romilly F. Humphries, Archdeacon of Baltimore; General Charles F. Clement of Sunbury, Pennsylvania; Judge George F. Henry of Des Moines, Iowa; and Mr. E. L. Balthis of Gastonia, North Carolina.

METHODIST EPISCOPAL CHURCH: Bishop Herbert E. Welch of Pittsburgh; Bishop F. D. Leach of Omaha; the Rev. J. H. Race, D.D., of New York; the Rev. H. E. Woolever of Washington; the Rev. Eugene M. Antrim, D.D., President, Oklahoma City University, and Mr. F. A. Horn of New York.

PRESBYTERIAN CHURCH, U. S. A.: The

Rev. J. Ross Stevenson, D.D., President, Princeton Theological Seminary; the Rev. Lewis S. Mudge, D.D., of Philadelphia; the Rev. W. P. Merrill, D.D., of New York; the Rev. James A. Vance, D.D., of Detroit, and Dr. Holmes Forsythe of Chicago.

The conference organized with the election of Bishop Parsons as chairman and Archdeacon Humphries as secretary. The agenda which had been prepared jointly by Bishop Stearly and Bishop Welch, and was strictly adhered to throughout, included the following topics:

A review of the causes leading to the separation of the Churches with special reference to moral and social matters.

The relations of Church and State:

- a. Legislature and law observance
- b. Sunday observance

The authority of the Church in moral and social matters and the discipline involved therein.

What is the official declaration and attitude of each Church upon

- a. The family, marriage, and divorce
- b. International relations
- c. Racial relations
- d. Economic and industrial relations
- e. Relation of the Churches to education

(1) Secularizing of general education

(2) Program of religious education.

There was a presentation by the delegates of the official attitudes of each of the participating communions on each of these topics, followed by general discussion. The conference throughout was characterized by a spirit of Christian brotherhood. An especially noticeable in-

cident was the remark of Bishop Welch at the close of the conference, in extending the thanks of his associates to Bishop Parsons as presiding officer, that the Christian faith was indebted to the late Bishop Brent for having made the conference possible, and that he desired to put himself on record as saying that Bishop Brent did not belong to the Episcopal Church alone, but was claimed and shared in common by all Christian bodies.

The findings of the conference, which were prepared by Bishop Parsons under the direction of the conferees and unanimously approved, are:

"The conference puts on record its deep gratitude to our heavenly Father for the spirit of fellowship which has so conspicuously dominated the entire meeting. We thank Him for the opportunity afforded us to express our common faith in the Lord Jesus Christ, and for the increasing realization of the harmony in the efforts of our several communions to deal with the problems of the social and moral application of our Lord's teaching.

"In the matters coming before us for consideration we find ourselves and the communions we represent in substantial agreement in their formal pronouncements.

"1. So far as other than theological and ecclesiastical facts were causes of the original separation of the bodies we represent, we are agreed that they are no longer operative in any such degree as to block the way to an organic unity.

"2. We find complete agreement upon the importance of the principles of the separation of Church and State as guaranteed in the Constitution of the United States. With emphasis differing somewhat in our three bodies upon the values attached to the various expressions of social and moral ideals, we find the common conviction that the Church of Christ has a definite responsibility not only to guide the conscience of individual Christians, but also to infuse through society the principles of God's will as revealed in Jesus Christ. Utterances of the highest representative bodies in our three communions reveal, however, the equally certain conviction that the function of the

Church is not to govern political action, but to further the influence of Christian principles in society.

"3. Our three communions are as one in recognizing the authority of the Church to back and guide the individual in the development of his Christian life and to exercise discipline in cases of violation of the fundamental precepts of that life. We find, however, that in all three communions the tendency is obvious to substitute for such disciplinary methods as culminate in excommunication, the methods of love, persuasion, and voluntary penance as being more consonant with our Lord's teaching.

"4. In comparing the pronouncements or customary attitudes of our communions upon some of the more important moral questions of the day:

"a. We discover an entire unanimity of judgment upon the importance of the Christian home and the meaning of Christian marriage, as the life-long union of a man and a woman. We discover likewise complete agreement upon the evil of divorce, and that all are humbly and seriously striving to find the mind of Christ and to follow it in legislation upon this serious matter,

"b. In regard to international peace, all our communions have made pronouncements concerning its importance to mankind. All have proclaimed the necessity of a law-governed world, an international order which would express the common interests of humanity for the realization of the Kingdom of God upon earth. All are agreed in the desire to find a substitute for war in the settlement of international controversies.

"c. In racial relations while our communions have found it necessary to deal with the situations which face them at home and abroad in many different ways, all have consistently acted upon the principle that all races are one in the sight of God and all constitute together His family.

"d. Our three communions have taken action from meeting to meeting of their highest representative bodies upon industrial and economic evils and ideals. All such pronouncements recognize the duty

ANOTHER STEP TOWARDS REUNION IS TAKEN



PRESBYTERIANS, METHODISTS AND EPISCOPALIANS CONFER ON CHRISTIAN MORALITY

Bishop Herbert E. Welch, Chairman of the Methodist Commission, and the Right Rev. Edward L. Parsons, Chairman of our Commission, which met in Atlantic City to discuss questions of Christian morality as a road to organic unity

of Christians to apply the teaching of Christ to industrial and economic conditions. All find the basis of that teaching in love and fellowship, and believe that the practical application of it in society leads to the achievement of the Kingdom of God through the gradual creation of a cooperative social order.

"e. In educational matters we find three principles of action accepted by all.

i. The basis and the crown of all education is religion.

ii. Accepting the separation of Church and State, our communions are agreed, whether by official action or by common consent, to accept with it the necessity of a certain secularization of public education. They agree that their contribution to education must be largely in the field of bringing religion into the public schools and colleges by every means that may be open; and

iii. Finally, all support and further the work of Church schools and colleges, finding in them the most considerable sources of supply for the ministry and other Church workers, regarding them not as substitutes for the public educational system, but as supplements.

"Such are the findings of the conference which will be memorable in the minds of those who took part in it. We refer them now to our several communions, humbly praying that our heavenly Father may bless these our efforts to the end that they may be counted some contribution towards the achievement of that organic unity for which our Lord prayed.

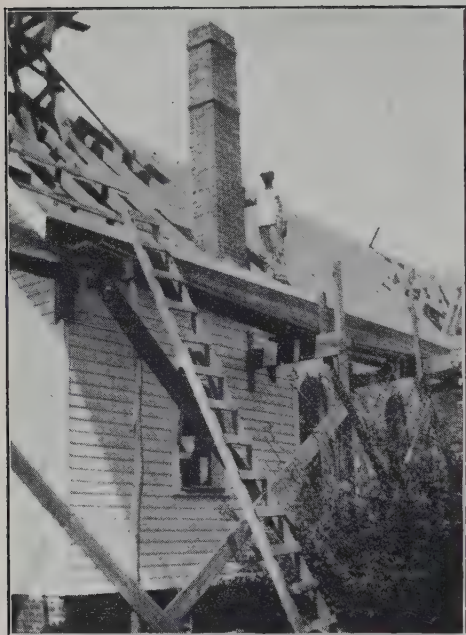
HERBERT WELCH

J. ROSS STEVENSON

EDWARD L. PARSONS."

Bishop Parsons in commenting upon the results of the conference, another meeting of which is expected to be called in the not distant future said:

"There was even greater cordiality and interest in the purpose of this conference than I believe was anticipated; and it disclosed also a rather unexpected unanimity in the approach of these various communions, so far as their official representatives are concerned, to the questions brought up for discussion. On the whole, I think we made sufficient progress to warrant us in feeling that none of the problems which we discussed interposes an obstacle in the way of approaches that may be made toward organic unity."



BUILDING CHURCH OF GOOD SHEPHERD



DEACONESS ANNA E. B. ALEXANDER

Negro Deaconess Secures a New Chapel

By Julia St. Clair Moore

Director of Publicity, Diocese of Georgia

MANY YEARS AGO, at Pennick, the once famous turpentine distillery known as Sapp's Still near Brunswick, Georgia, the late Bishop of Georgia, the Right Rev. C. K. Nelson, began a Negro mission under the leadership of Deaconess Anna E. B. Alexander. Ever since she has been school teacher, friend and helper of the poor and ignorant, and a witness to the whole neighborhood of the truth and love of God as she has learned of Him through the Church. As her able assistant, Deaconess Alexander has another saintly colored woman, Mrs. Mary C. Mann. Together they carry on the mission.

The building used for school purposes and for worship is plain, small, and inadequate. Filled with desks, it is uncomfortable for adult worshipers. Naturally Deaconess Alexander dreamed of building a new chapel exclusively for worship. A year ago, the Bishop of Georgia, the Right

Rev. F. F. Reese, D.D., laid the cornerstone of the Chapel of the Good Shepherd. Now the walls are up and the roof on, and much of the material necessary for its completion is on hand. In addition to over one thousand dollars which Deaconess Alexander has herself raised, the poor country Negroes have given labor and money, while other help has come from many sources, all due to the faith and courage of this good woman.

Two years ago Deaconess Alexander was the only Negro student at the Diocesan Teacher Training Class held in Savannah. Since then she has conducted successfully two Negro Rural Daily Vacation Schools, the only ones, so far as is known, in the United States. The diocesan Department of Religious Education financed the school the first year, but since then the mission has been able to carry it on unaided.

Bishop Partridge was Missionary in Orient

The late Bishop of West Missouri devoted the first quarter century of his ministry to the Church's work in China and Japan

THE RIGHT REV. Sidney Catlin Partridge, D.D., Bishop of West Missouri since 1911 and for more than a quarter century a missionary in China and Japan, died from a heart attack on June 22, in Kansas City, Missouri.

Soon after graduating from Yale College with the class of 1880, Sidney Partridge was offered a trip around the world as companion for a young man wishing to travel. While on this tour, he took a short furlough in China where he substituted as a teacher for an old boyhood friend in one of our mission schools in Shanghai. There, for the first time, he realized the great need for missionaries in the Orient and resolved to dedicate himself to this work.

Upon his return to the United States, he entered the Berkeley Divinity School where he spent two years, having previously had a year in the Yale Divinity School. His graduation in 1884 was followed immediately by his ordination to the diaconate, and his marriage to Miss Charlotte Irene Mills, with whom he left for the East. Mrs. Partridge, however, died soon after their arrival in China.

In China, where the second Bishop Boone advanced him, in 1885, to the priesthood, he found his early training and environment of the utmost value. The son of a foreign buyer of A. T. Stewart's (now Wanamaker's) of New York, the future bishop early came in

contact with foreign cultures and developed a facile linguistic ability enabling him to speak foreign tongues as a native, and to understand readily foreign peoples. These attainments stood Bishop Partridge in good stead not only in his mission work but in the many adventures he experienced while in China.

When he had been only two years in the Orient, he found forced upon him the exciting, dangerous, and responsible role of the only foreigner on a shipwrecked Chinese vessel who could speak the language of the country. The vessel, plying along the Chinese coast, bound from Shanghai to Tientsin, went aground in the dead of night upon a jagged rock that pierced the hull. The rear end of the vessel sank immediately and the ship was left hanging almost vertically upon the rock.

Officers lost their control. They sat down on the deck and cried. They beat down the walls of the galley and threw loaves of bread at the survivors. The Chinese crew fought to the side of the ship, unlashed one of the three undamaged life boats and disappeared into the darkness. And to Bishop Partridge fell the task of calming 127 Chinese who had not drowned and six Anglo-Saxons who were on board.

For three hours life hung in the balance and dawn brought only the sight of a lighthouse on the deserted and rocky coast. To that the survivors were



THE RT. REV. S. C. PARTRIDGE, D.D.
SEPTEMBER 1, 1857—JUNE 22, 1930
*Missionary Bishop of Kyoto, 1900-1911
Bishop of West Missouri, 1911-1930*

taken, Bishop Partridge directing, and there they remained for three days before aid came to them from another ship.

During his sixteen years in China, Dr. Partridge built up a lasting work along spiritual, medical, and educational lines, first as a teacher in St. John's College and as chaplain of St. Mary's Hall, Shanghai, and later in Wuchang.

Meanwhile, the Church in Japan was growing, necessitating the division of the original jurisdiction into smaller missionary districts. When therefore, the General Convention of 1898 created the Missionary District of Kyoto, Dr. Partridge was elected the first bishop. He was consecrated on February 2, 1900 and soon after married Miss Agnes Simpson, who survives.

After eleven years the Church in the United States called him home to be Bishop of West Missouri. For nineteen years he went up and down his large diocese from city to hamlet, in by-paths and hedges as well as along the great highways of life, ever ready to turn a listening ear and a helping hand to those in trouble or distress.

Bishop Partridge was a linguist. He could use readily several languages, not only English, French, and German, but Latin, Greek, Hebrew, Syriac, Italian, two Chinese dialects, and Japanese. His literary interests included not only reading but the writing of poetry and prose as well. Among his writings are a series of detective stories with an Oriental setting which were widely circulated.

Extraterritoriality in China

SINCE THE ESTABLISHMENT of the Nanking Government in China in October, 1928, there has been much discussion with regard to the extraterritorial status of the citizens of foreign countries. The arrangement was originally suggested by Chinese officials who recognized that China's legal code and methods of procedure were wholly unsuited to dealing with foreigners either in commercial or civil cases. Under the system known as extraterritoriality, citizens of the United States, for instance, have the right to have their cases tried under American codes and under the jurisdiction of an American consul.

In 1926, a commission composed of representatives of the United States, Great Britain, China, and several other nations, made a careful study in China of the whole subject. The report of the commission bears the signatures of the representatives of all the nations concerned, including China. It recommended certain radical changes in Chinese legal and judicial procedure. The commission did not find it possible to recommend abolition of the extraterritorial system until its recommendations had been "reasonably complied with." This condition has never been fulfilled.

Meanwhile, because of the discussion of the subject in China and the insistence of the Nanking Government that it proposed to abolish extraterritoriality on January 1, 1930, it is natural that many people both in China and elsewhere should be under the impression that the legal status of nationals resident in China, has been radically altered.

In a recent statement, the Department of State in Washington announces that:

"The Department of State does not regard the action taken by the Chinese Government on December 28 and 30, 1929, as having altered the legal status of American citizens in China.

"The question of the gradual relinquishment by the United States of rights of extraterritorial jurisdiction in China is at present a subject of study between the two governments. As yet, no agreement has been arrived at; there has been no surrender by the American Government to the Chinese Government of the former's rights of jurisdiction over American citizens in China or of the rights of American citizens, under the treaties, in China. It is apparent that enjoyment of these rights is not in all cases insisted upon and that various American nationals or American organizations have in a number of cases and on various grounds refrained from availing themselves of their rights. However, in point of law, these rights remain unimpaired and, as heretofore, American citizens in China, in all cases in which they are defendants, continue to be subject exclusively to the jurisdiction of American courts administering the applicable laws of the United States."

How Shall We Place Our Clergy?

Revised suggestions of Commission on Ministry
for more effective placement of our clergy are
presented for consideration by the Church

By the Rev. Theodore R. Ludlow, D. D.

Secretary for Adult Education, Department of Religious Education

THE COMMISSION ON the Ministry has been striving for a number of years to strengthen the Church by providing for the recruiting, training, and wise utilization of the finest type of manhood in our ministry. The commission has always felt that quality is more essential than quantity in our ministry. It realizes, of course, that a man who is truly called of God will enter the ministry no matter what the working and living conditions are. But it believes it both possible and necessary to give such a man the most fitting channel possible for the expression of his calling. Where that channel is left to chance the Church does not receive the most effective service.

Our method of placing men today is most uncertain. Any one who has served on the vestry of a vacant parish knows that from experience. Naturally, and rightly, the vestrymen of a vacant parish turn to their bishop. Here they may become acquainted for the first time with a rather startling fact. There does not exist in our Church any authoritative list of our clergy. The bishop of these vestrymen, in the case of clergy unknown to him, is dependent upon such information as he is able to glean from other bishops, voluntary clergy lists, personnel bureaus, or from the fairly complete, but unofficial, records of the Church Pension Fund or the *Living Church Annual*.

But suppose the bishop and the vestrymen do not agree as to the type of man that is needed in their particular parish. Insistence upon either side creates a feeling of wilfulness or arbitrariness in the mind of the other. Each has a duty to perform. Some bishops call in other clergymen and laymen as counsellors

having no direct share in the result. But this is not the rule, nor is it required practice.

A somewhat similar situation arises when a vestry comes to the conclusion that a rector's talents are not suited to their parish. They may state their opinion to their bishop. The bishop may use his godly judgment in the matter, but the rector may disagree with the judgment of both. A most unpleasant situation is created. Direct action on the part of any one of the parties engenders anything but Christian feelings, because the relationship is so immediate. The presence of others, not having a direct interest in the result, relieves the situation of that element of personal feeling.

If, however, men, not having a direct interest in a conclusion sought, are made sharers in seeking that conclusion, they should be responsible men,—men having an authoritative interest in that judgment and they should be publicly recognized as such. Their judgment should be given not as outside arbiters called in to settle a dispute, but as fellow workers vested with authority for this purpose.

To meet such situations as have been outlined above, as well as similar ones that arise in our Church, the Commission on the Ministry has made certain suggestions (See July, 1929, *SPIRIT OF MISSIONS*, pages 434-8). In outline, these suggestions are:

1. That the bishop and standing committee (or some other body chosen by the diocesan convention) shall be given responsibility for the placing and wise use of the clergy within their diocese.

2. That there shall be maintained by this diocesan placement body a factual record of the clergy within the diocese, and a copy of such



THE RIGHT REV. PHILIP COOK, D.D.
*The Bishop of Delaware who is Chairman of
the Commission on the Ministry*

record be sent to a national office designated for the purpose.

3. That the diocesan placement body shall exercise its responsibility for placement in co-operation with local vestries.

WHEN THESE suggestions were placed before the Church and criticism invited, there followed a healthy and widespread discussion by diocesan conventions, clerical clubs, and other bodies. While the conditions affecting placement and the reality of the problem were not challenged, there did develop a difference of opinion as to the method of meeting the problem. Some were fearful of the creation of an arbitrary bureaucracy. A careful reading of the recommendations will disclose the fact that the commission is merely making these as suggestions and is far from desiring to insist upon every detail suggested. The creation, character, and power of such a placement body are left entirely in the hands of the local diocesan convention. Because of its history, functions, and elective character, the standing committee is suggested as the natural group for this purpose, but that is a matter for the local convention to decide.

If a diocese sees fit to utilize its standing committee, no new machinery would have to be created. As the standing committee is an elective body, the fear of bureaucracy is quite within control of the diocesan convention. Nor need there be any similar fear concerning the proposed national committee of records. The proposal is merely for a necessary informational body without executive powers, other than the duty of seeing to it that the proper diocesan authority sends in the copy of the local clergyman's record. Such information will be available to the proper diocesan authorities.

By clarifying the suggested consultation between bishop, standing committee, and vestry before any nomination is made, as provided in the revised recommendations of the commission, there would seem to be little ground for fear that the liberty of any party in interest will be curtailed. The desire of the commission is to make orderly, plain, and lawful what is now haphazard and of doubtful legality. Most decidedly, the commission does not desire to curtail the liberty of any one. On the contrary, it is



THE REV. THEODORE R. LUDLOW, D.D.
*Whose investigation of conditions affecting
clergy placement have been of great help to the
commission in its work*

HOW SHALL WE PLACE OUR CLERGY?

most eager to secure and to insure real liberty for all concerned through provision for an orderly process which will do away with the present uncertainty by defining the proper procedure.

The proposal to provide for transfer and removal of clergymen in certain circumstances caused some criticism. Once again it must be remembered that these powers are all subject to the action of the diocesan convention. And to meet this criticism, the commission has amended its first suggestion so as to prevent the removal of any man without due provision being made for other work or means of support.

In conclusion, it must be pointed out that as long as men are misplaced the Church does not secure from them the most effective service. It is true that no machinery can make an effective man out of an ineffective man, but a plan which provides for a responsible body of men to deal with such a problem with some degree of statesmanship can help the Church to greater effectiveness in the world.

THE COMMISSION INVITES the Church to thoughtfully consider the following suggestions, to discuss the problem and to help crystallize the judgment of the Church upon the best method obtainable:

1. That the responsibility of placement be committed to the bishop and standing committee of each diocese or missionary district, or to the bishop and some other elected committee, as may be determined by the diocesan convention.

2. It shall be the duty of this placement com-

mittee to maintain a record upon a standard form of all candidates and clergy canonically resident in the diocese. And that a copy of each such record be sent to a committee on records under the direction of the Presiding Bishop and the National Council so that a complete and authoritative record of the clergy of the whole Church be made available, under proper regulations, to provincial and diocesan authorities.

3. It shall be the duty of the diocesan placement committee in case of a vacancy occurring in the rectorship of any parish to consult with the proper representatives of such parish and to nominate at least three clergymen to the parish for election as rector. If none of the persons so nominated by the placement committee be satisfactory to the parish the placement committee shall then nominate three more and continue so to nominate until a selection has been made.

4. In case of a vacancy in a mission the bishop shall advise with the placement committee and with the proper representatives of the mission in making an appointment.

5. Assistants having been chosen by a rector or vestry may not become canonically resident in the diocese or district without the consent of the placement committee.

6. Upon recommendation from the bishop, or on petition from the minister or vestry concerned, the diocesan placement committee shall, with the approval of the bishop, have power of removal or transfer, provided that no man so removed shall be turned adrift without work or other provision for his support. The right of a hearing shall be given to all the parties in interest and at least six months must elapse before action becomes effective.

The Commission will continue to ask that the matter be brought before diocesan and other legislative bodies so as to crystallize the judgment of the Church on the best method to deal with a problem which ranks in importance with any before it today.

Bishop Nichols Seeks Lost Communicants

IN HIS RECENT address to Convocation, the Right Rev. Shirley H. Nichols, D.D., Bishop of Kyoto, raised a question which is not peculiar to his missionary district but is duplicated here at home. He said:

"In the four years since I was consecrated bishop I have confirmed 671 people. The number of 'Present Communicants' four years ago was 991. Today it is 1,131. The actual increase is 140. Though 671 communicants have been added by confirmation, the net increase in actual communicants is 140. This seems to show

a loss of 531. There have been many communicants transferred to other dioceses, of course; but similarly, of course, many have come to me by transfer. We cannot but conclude that a very large part of the 531 lost have become inactive though remaining in the diocese."

Although Bishop Nichols places responsibility for part of the loss, at least, upon the pastor whose preparation of candidates has been insufficient, the ultimate responsibility must rest upon the whole Church in our failure to follow-up our Confirmation classes.

SANCTUARY

MEDITATION AT THE CLOSE OF DAY

THE SUN SINKS in the West. The fields are brilliant with the autumn colors and Mt. Higashi stands calmly enshrouded in the evening mist. Sparrows in the garden noisily raise their voices in praise and thankfulness to God for His goodness.

On this very peaceful evening I pause to reflect upon the blessings of the day—fine weather, a letter from a friend in a distant land, daily bread, and a life full of peace. For all these blessings I lift my heart in gratitude to our blessed Lord. This day upon my bed of sickness I count my many blessings.

But my joy is mixed with sorrow for I remember my sins, my estrangement from God, my weakness, and my deficient love towards my heavenly Father. We are always troubled by regret, sorrow and irritation; but our Lord shows us the Cross and gives us peace of mind and eternal life. Our Lord is always with us and He will give us peaceful rest and guide our steps into tomorrow.—*Kanekichi Kato*.*



O GOD, WHO HAST prepared for those who love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*



O GOD, WHO ON the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistening; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

*The above is a translation of a Japanese poem written by a communicant of the church in Yamagata, who has been bedridden for two years.

The National Council

The National Council meets regularly four times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, the Woman's Auxiliary, the American Church Institute for Negroes, and Cooperating Agencies. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council or for any Department, Auxiliary, Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be payable to Lewis B. Franklin, Treasurer.

Department of Missions and Church Extension

JOHN W. WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

WESTERN HUPEH IS becoming a hotbed of communist and bandit outrages. Recent reports from Hankow tell how Chinese workers from the out-stations to the west and north, are seeking refuge in the city. From Hanchuan have come the Rev. Morton Chu, his wife and eight children; from Sintien, the Rev. S. Y. Sze, his wife and four children; from Simakeo, the Rev. K. S. Wang, his wife and one child. The catechist at Hwangpei had a narrow escape with his family. The church and residence at Hwangpei have been burned down and the Rev. T. R. Yang and his family reached Hankow through many perils. Hundreds of people in these towns who were unable to get away were killed and others were carried off by communists to be held for ransom.



IT IS NATURAL that as we slowly rebuild our churches and institutions in Japan, the question should come up in the minds of people whether proper care is being taken to insure against earthquake damage in the future. No one has yet learned how to control such mysterious natural forces as find expression in what we call earthquakes. I can say, however, that every possible precaution is being taken. Among other interesting facts that came out in my discussion of plans of buildings with Bishop McKim, Dr. R. B. Teusler and Mr. John Van W. Bergamini, who for the past two years has been acting as

our architect, is this: All plans for steel work at St. Margaret's, Tokyo, and St. Agnes', Kyoto, were carefully checked by Dr. Naito, Professor of Architecture and Engineering at Waseda University, Tokyo. He is recognized as the leading authority in Japan, and probably in the world, on earthquake-proof construction. Dr. Naito is also acting as consultant on steel and reinforced concrete construction for St. Luke's Hospital, Tokyo.



NO ONE CONCERNED about the problems of Christianity in the modern world, should fail to have at hand the eight volumes containing the preliminary papers, discussions and findings of the Missionary Conference in Jerusalem in 1928. Each volume makes its own special contribution to some phase of Christian thought and work. For instance, volume one contains a searching discussion on the question of Christian Faith and the non-Christian religions. Out of the discussions reported in this volume, there came the statement on the "Christian Message" which to my mind was the finest thing the Jerusalem Conference put forth. It was prepared by a committee headed by the present Archbishop of York and Dr. Robert E. Speer. It stands squarely on the statement, *Our message is Jesus Christ*. Volume two deals with the vital subject of religious education in a fresh and constructive way. Other volumes deal with questions of race, Christian reunion, rural problems, etc. Under a special arrangement with the publishers our people can now secure all eight volumes with an *Index of Preaching and Teaching Materials* in the eight volumes for \$5, carriage paid.

Our Book Store will take pleasure in receiving and filing orders.

THE SPIRIT OF MISSIONS

JAMES A. FARRELL, President of the United States Steel Corporation, is one of the leading authorities of the world on the promotion of foreign trade. "Finding your market," he says, "is one thing. Finding your man to develop it is another. . . . The foreign trader must penetrate the minds of buyers whose mentality is an unexplored region to him, built and barricaded with unknown customs, habits, traditions." These words graphically outline problems of the Department of Missions, as it endeavors to recruit the mission staff. Mr. Farrell proceeds to explain some of the qualities that a man chosen to develop foreign markets must possess: "He needs the intrepidity of an explorer, the tact of a diplomat, the mental equipment of a psychologist, the humanity of a servant of God, the wisdom of a seer, the culture of a scholar, and the specific and expert knowledge of a scientist." These qualities are needed for a man who is to sell steel, automobiles, sewing machines, oil, hardware or electric appliances. What is to be said of the qualifications necessary for a man or woman called upon to interpret the everlasting Gospel of the Incarnate Son of God to people who have never heard a word of it?



ONE OF OUR MISSIONARIES in China writes of the kindness of an American friend who recently sent a package containing full equipment for the altar, including paten, chalice, alms basin, and fair linens. A value of \$168 (gold) was placed upon the box. All would have been well if it were not for the high customs duties that the Nanking government has imposed on all imported articles. My friend explains the situation thus: "Solid silver must pay twenty-seven percent of the value declared, which was \$105. There was fifty-eight dollars worth of linen, which is charged fifteen percent. This was multiplied by the rate of exchange and another small tax added, which the post office requires in addition to the customs. The result was that I paid \$137.98 Mex., which is about fifty dollars gold now." It is no wonder that she pleads that friends who plan to make gifts

of this kind, or indeed, gifts of any kind, should send money rather than the actual articles. The articles valued at a total of \$168 could have been secured in China for just about one-third of that amount. There are places in China where excellent silver work is done. Moreover, at Soochow and Wuhu some of our missionaries are training Chinese women in the making of altar linens, vestments, and other similar articles. I saw them at work in both places on my recent visit and I know how beautiful is the product they turn out. Moreover, in sending the money Chinese women are given work for which they receive a wage larger than they could receive for any similar service under Chinese auspices. Few of us can begin to realize how much China needs every bit of work that can be given her people to do. Their economic condition can only be described as desperate.

So once again let me say: Send money to your friends in China. Do not send American gifts upon which high duty will certainly be charged.

Foreign-Born Americans

THE REV. THOMAS BURGESS, D.D., *Secretary*

THE RURAL PARSON of the back roads of Connecticut, the Rev. George B. Gilbert, and his wonderful work are known throughout the Church. But there is something about his people that is not so well known, namely that almost all of them are foreign-born. Bohemians, Poles, Hungarians, Germans, Jews, men and women, who have been sent out of the cities by orders of the doctors when they began to feel sick and their children began to die. They bought up little farms at exorbitant rates and eke out a meagre living charcoal burning, button making, and the like. There is also a smattering of native Americans, the run-out Yankee stock, but these are far inferior to the foreigners.

I spent a most exciting two days with this big-hearted missionary, bumping over dirt roads, visiting people and school houses, and an evening dance and churches in the tangled woodland in southern Connecticut off the main high-

THE NATIONAL COUNCIL

ways. We were entertained for dinner at a little two-room house, clean as wax, by a delightful Polish woman, the mother of nine children. Mr. Gilbert brought along the makings for the dinner, but our hostess cooked it, while two cunning little yellow-haired youngsters with characteristic Slavic smile sat quietly holding hands. Then we traveled a couple of miles to the nearest school house where a Polish Roman Catholic girl teaches five of this same Polish woman's children and three Bohemians. They played the Maine stein song for us. Before we got there this Roman Catholic teacher and her entire school had driven two miles to the church and cleaned out the withered decorations which the congregation had not had time to remove the Sunday before.

In another tiny school house there was a French Roman Catholic teacher and the lovely children were all Bohemians. They sang hymns for us out of hymnals provided by Mr. Gilbert and told Bible stories.

On the way back to Mr. Gilbert's farm we stopped at the farm of a Jewish couple. The majority of their eleven children climbed up on the running board and talked delightfully to us. It happened we were just in time to stop an agent, through Mr. Gilbert's advice, who was cheating this couple. Some weeks before Mr. Gilbert had taken the whole family in his car to Middletown to the synagogue, the first time they had been in the synagogue for years. Everybody coming into the synagogue was supposed to pay fifty cents, but the good synagogue Jews, knowing Mr. Gilbert well, brought the family in without their even knowing of the accustomed charge.

And so this rural parson and his wife and children spend their days in practicing Christianity to a people unknown to the outside world but very much worth knowing. It is the foreigners who are the hope of our rural sections. Nevertheless they sorely need everywhere a real father in God like Mr. Gilbert and friends like his family, lest they be discouraged. Similar opportunities are in all sections of the country, oftentimes only a few miles from growing towns and flourishing parishes.

With Our Missionaries

ALASKA

The Rev. Mark T. Carpenter arrived in Ketchikan, June 2.

The Ven. F. W. Goodman, returning after furlough, sailed from Seattle, July 3. He was accompanied by Mrs. Emma E. Brown, and Mr. J. Furnival Brown, new volunteers for Point Hope.

BRAZIL

Mr. David M. Driver and family, returning after furlough, sailed from New York, July 11.

CHINA—HANKOW

Miss Mary C. H. Deis, returning after visiting this country, sailed from San Francisco, July 4.

Mr. John L. Coe, coming home on furlough, sailed from Shanghai, June 28 and arrived in Vancouver, July 12.

CHINA—SHANGHAI

Dr. Lulu M. Disoway, coming home on furlough via Europe, sailed from Shanghai, June 23.

The Rev. F. Craighill Brown and family, coming home on furlough via Europe, sailed from Shanghai, June 23.

The Rev. John W. Nichols, D.D., coming home for the summer, sailed from Shanghai, June 1 and arrived in San Francisco, June 19.

Mr. James M. Wilson, a new appointee, sailed from San Francisco, July 4, accompanied by Mrs. Wilson and three children.

Miss Ruby J. Davis arrived in Shanghai, June 14.

HAITI

Sister Ruth Margaret, S.S.M., sailed from Port-au-Prince, June 13 and arrived in New York, June 18.

JAPAN—KYOTO

Miss Mona Cannell, coming home on sick leave, accompanied by Miss Cecelia Powell, sailed from Kobe, June 8 and arrived in San Francisco, June 25.

Miss Maryjane Chapman, returning to the field, sailed from San Francisco, July 4.

JAPAN—NORTH TOKYO

Dr. Y. Ikeda arrived in New York, June 23.

PHILIPPINE ISLANDS

Deaconess Margaret Rutledge sailed from Manila, May 30 and arrived in Victoria, June 21.

The Rev. and Mrs. Arthur H. Richardson arrived in Manila, July 6.

PORTO RICO

The Right Rev. and Mrs. C. B. Colmore, Miss Ethel M. Robinson, Miss Fern FitzSimons, Miss Lucena Andrus, and Miss Margaret Rothrock sailed from San Juan, June 19 and arrived in New York, June 23.

VIRGIN ISLANDS

The Rev. Mother Rose Anne, O.S.A., arrived in New York, June 9.

Religious Education

THE REV. JOHN W. SUTER, JR.
Executive Secretary

ON MAY 27, OVER WEAN, under the auspices of the Rhode Island Branch of the National Congress of Parents and Teachers, the Presiding Bishop broadcast an address on education. Bishop Perry's radio message follows:

THE PLACE OF THE Church in a liberal education is a question which thoughtful boys and girls are putting to themselves and to each other more seriously now than they have ever asked it in times past. They may have and they do have widely different views of the subject, but they no longer disregard it. Children may be brought up in a home where religion is ruled out of their parents' lives, and under teachers who leave no room for the normal exercise of faith and for the practice of devotion; or on the other hand, they may see in their family and their school the chief place given to divine worship and the obligations of divine law. In either case they are asking "why?" and they will not rest content without an answer which can satisfy their minds and consciences. The religious experience of the human race is a scientific as well as a spiritual fact. Any system of education which ignores it is a disastrous experiment and is as short-sighted as other forms of ignorance. It may succeed in turning out clever and apparently efficient men and women but it cannot be called a liberal education. The spiritual sense is as vital a part of one's being as is any human faculty. To neglect the exercise of it leaves one to just that extent deformed and unprepared for the adventure of life.

Thousands of our young people, inheriting either a receptive or a hostile attitude to religion, very naturally point to the Church as the proof of their arguments and as the ground of their convictions one way or the other. In their eyes the Church, whether they feel attracted or repelled by it, is the point at which the case for or against religion must be de-

cided. This is a reasonable assumption on their part and it offers a field of fair investigation and a definite point of decision. We find hundreds of young people in every community like our own turning to the Church with open minds eager to clarify their thoughts and form their own conclusions. Such a spirit of inquiry on the part of a growing generation offers an opportunity for sympathetic coöperation between parent and teacher and pastor, who have it in their power to open the way to very definite and helpful lines of approach.

I would suggest two ways in which the home and school together can help the ministry in bringing about a right attitude on the part of our young people.

One is the thought of the Church as the place, and the act of worship as the exercise, which normally belongs to a healthy boy or girl. There is a conception of the Church, not uncommon to the puritan tradition, as an institution of forbidding aspect where one is put on stiff behavior by compulsion once a week. Such constraint is absolutely foreign to a Christian environment. There is no spot on earth where a child should feel more completely and joyously at home than in the House of God. Whatever inhibition or strangeness he may suffer is due not to religious influence but to human interference with his rightful spiritual instincts.

This feeling of accord with the Church as one's birthright will be fostered in the second place by the cultivation of a sense of reverence which also belongs by nature to a child. The careless use of sacred names, and the scorn of sacred things, are the surest signs of mental deterioration and spiritual disease. The trait which more than any other needs to be developed in the character of our growing boys and girls is a reverent regard for the mysteries of life, a passion for whatsoever things are honest, pure, lovely, and of good report. These things are inculcated in the heart of a child to whom the Word of God is the law by which he lives; the worship of God the language which comes most easily to his lips; the presence of God, the very atmosphere he breathes.

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AT ITS REGULAR meeting on April 29, the national Department of Religious Education passed the following resolution:

RESOLVED: That the Department of Religious Education reaffirms its confidence in the policy regarding college work to which it has adhered during the Rev. C. Leslie Glenn's administration and that of his predecessors; that it reaffirms its confidence in the Presiding Bishop's appointment of the Rev. W. Brooke Stabler to carry on this policy; and that it wishes the above statement to be conveyed to the College Commission at its next meeting.

In St. Louis on Wednesday, May 7, the Commission on College Work held an all-day meeting at which the whole matter of work with college students was carefully discussed, both by those who have been enthusiastic over the policy of the Department and by those who have felt that the wisdom of this policy in some of its aspects was open to question. The outcome of the meeting was the unanimous election of the Right Rev. Philip Cook, D.D., the Rev. W. Brooke Stabler and the Rev. John W. Suter, jr., as a committee of three with power to select twelve persons to constitute the Commission on College Work, the idea being that a smaller commission can meet more frequently and keep in closer touch with the Department.



THE NEW extension library for the isolated has been hindered in its usefulness in many places by the high postage charges on the books sent out. Henceforth, the postage will be paid by the Church Missions House Library, thus making the extension library service entirely free to those isolated people who wish to borrow books. Half of the books are for children and give an opportunity for religious education by reading during the summer months. Copies of the list of books will be sent free to anyone requesting them.



THE FOLLOWING EXTRACT from a letter shows that in at least one diocese the connection between religious education and financial support is recognized:

The report that was given here in reference

to the apportionment was to the effect that, generally speaking, wherever parishes were behind on the quota and indifferent to the work of the general Church, it was found that this was due largely to the attitude of older men on the vestry. Where vestries were made up of younger men, particularly those that had been connected with the Church school and had been under the influence of modern religious education, they accepted the quota items as a matter of course and felt a definite obligation for them. Personally I know it to be true. Our bishop is very keen to get younger men onto the vestries.

Adult Education

THE REV. T. R. LUDLOW, D.D., *Secretary*

IN ORDER TO PROMOTE the work of adult religious education, the Department of Religious Education in the Diocese of Chicago has appointed an Adult Committee to help parishes to initiate religious study for adults and to extend already existing work. The committee makes available to you the results of the experience of other parishes in adult work, as well as the ideas and methods worked out by the national Department of Religious Education.

GENERAL SUGGESTIONS

Parish Organization. The committee recommends that an adult committee be formed in each parish to plan and direct the program of classes for adults. This committee might consist of the rector, the vestryman, the Church school superintendent, the educational secretary of the Woman's Auxiliary and of the Brotherhood of St. Andrew, and one or two other interested men and women.

Courses of Study. Any courses that tend to promote the development of the spiritual life, such as courses on the Bible, the Church (history, teachings, program), the Prayer Book, and personal religion. Classes should be encouraged to select their own subjects for study.

Types of Classes. The Lecture Class—usually taught by the rector or a capable and experienced lay leader.

The Discussion Group—the leader's presentation of the day's topic is followed by informal discussion.

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The Study Circle—this offers an opportunity for a group without a trained leader to pursue profitably a course of study. Usually a text-book is used and each member prepares each lesson and comes ready to discuss it. The committee will be glad to suggest suitable books.

The Home Department is composed of those who are unable by reason of duties or ill-health to attend classes. Materials for devotional and religious reading are distributed by visitors.

Books and Book Lists. Parishes can do a real service by providing a book shelf from which books can be borrowed, and by printing in the parish leaflet lists of selected books on religious subjects.

SUGGESTED COURSES

The Diocesan Adult Committee stands ready to assist parishes interested in adult classes by furnishing outlines, book lists, etc., for the courses suggested below, or for other courses selected. Write or see the Adult Committee, 664 Rush Street, Chicago, Illinois.

Bible Study. *The Life of Christ*, or *A Working Knowledge of the Bible* (survey course on the whole Bible).

Personal Religion. This course may include such topics as the leader and class wish, but it should aim to relate the teachings of the Church and of the Bible to the practical problems in the lives of the members.

Family Relationships. There is no topic of more vital concern in American life today than the preservation of the home and home life. Discussion groups formed to consider the topics suggested below might well make a real contribution to the better understanding and solution of this problem.

Young people's groups to discuss successful marriage: spiritual, economic, and emotional factors; the Church's attitude toward marriage; marriage ideals.

Parents groups to discuss building family foundations and problems directly related to the spiritual, moral and physical welfare of children.

The type of classes, topics for study, length of courses, days and hours of meeting, etc., can best be decided by each parish. If a course lasting from September or October to June cannot be undertaken, it may be possible to plan a shorter course, lasting four to six months. Some parishes have found ten o'clock Sunday morning a good hour for classes while in others a week day afternoon or evening has proved the most convenient time. In several parishes there is a Sunday morning class composed of parents who bring their young children to the Church school. This group might be the nucleus of a much larger class if other men and women in the parish were invited to attend.

It is not intended that these classes take the place of existing classes given under the auspices of the National Accredited Leaders' Association, Woman's Auxiliary, Brotherhood of St. Andrew, Girls' Friendly Society, or other Church organizations. It is believed there are many people in our parishes from the age of eighteen up who are not enrolled in any of the existing classes who would derive both pleasure and profit from such organized study as is outlined above.

TRAINING LEADERS

Summer Conferences offer prospective leaders of adult classes a splendid opportunity for study under inspiring teachers.

For the past two years the diocesan Department of Religious Education has conducted a *week-end conference* for leaders and teachers in religious education shortly before the opening of schools in the fall. This conference aims to give practical help and inspiration to teachers of all departments of the Church school from the pre-school through the adult. The Adult Committee heartily commends this conference and asks leaders of adult classes to save the days, Saturday and Sunday following Labor Day, September 6 and 7.

Diocesan normal classes are offered each year under the National Accredited Leaders' Association. These classes are held either at diocesan headquarters or at other convenient places in the diocese.

The National Student Council

Correspondence may be addressed to the Secretary for College Work, the Rev. W. Brooke Stabler, 281 Fourth Avenue, New York, N. Y.

THE CARDINAL QUESTION asked by the president of a large corporation of those seeking positions is: "How have you spent the last five summers?" The most successful college workers, too, recognize the inestimable importance of helping students to spend their vacations profitably. It is part of their task to keep their ears to the ground for such opportunities—leadership in camps, rural and social work, etc. Outstanding in this field of achievement is the work of Miss Hope Baskette of the University of Florida. Three students are doing volunteer work in the mountains of Virginia and North Carolina, one is teaching in the Church Vacation School in New York, and another is working in one of our Church's missions in the cotton-mill district of Georgia. Letters already written by them depict boundless enthusiasm and a deep desire to continue in the Church's work after graduation from college.

1930 STUDENT LENTEN OFFERING

THE WORK OF THE Student Lenten Offering this year fell under two heads, publicity and direct letter communication with the colleges listed by the college work office. Publicity included articles published in *THE SPIRIT OF MISSIONS*, Church weeklies, diocesan and parish publications, and college papers. Among those printed were two articles by the chairman of the committee, describing the work of St. John's Medical School, Shanghai, China, and the Student Lenten Offering; and *The Medical Profession in China—Christian or Non-Christian?* by Harold M. Morris, M.D., a physician at St. Luke's Hospital and Professor of Medicine at St. John's Medical School, both of Shanghai. Nearly all of these articles were reprinted as leaflets for distribution among college students.

The first letters regarding the fund were

sent out late in January to over three hundred colleges or college clergy. Weekly contacts were made, with those responding, through direct communication, through provincial leaders, and by means of the reprints. On Good Friday a final letter was mailed requesting returns and reports by the following week. Delinquents have been receiving letters ever since.

Of the original three hundred colleges on our list, we have been in touch with 129. Of this number, eighty-four pledged their help. The remaining forty-five declined, either on the grounds of too few students, a recent change in chaplains, lack of organization, or a previous lenten program.

Of the eighty-four pledging coöperation we have heard from forty-seven.

In addition we have received personal contributions.

The total of the offering to date amounts to \$979.38.

The success or failure of the 1930 offering is a question which cannot be decided off-hand. Financially it has not reached the expectations of the chairman. Measured in terms of spiritual advance there is no criterion of judgment save the change in attitude of college students which can never be estimated. The letters tell an interesting story that is encouraging in its enthusiasm.

It should be noted that Hobart College of which Martin Firth, chairman of the offering, was a student, contributed all supplies and secretarial assistance which were necessary for the carrying on of the offering. A word of thanks should be extended to them for their aid in an item which otherwise would have made necessary a very large expenditure, and which should be considered as a part of their willingness to coöperate and contribute to the offering.

Christian Social Service

THE REV. CHARLES N. LATHROP, D.D.,
Executive Secretary

THE TENTH NATIONAL Conference of Social Service of the Episcopal Church, meeting in Boston with the National Conference of Social Work, June 7-14, presented one of the best programs we ever had. (See July SPIRIT OF MISSIONS, pages 461-2.)

For the last three years there has been noticed a change in the personnel of these meetings. Originally the conference brought together representatives of the dioceses to discuss methods and programs, with some papers on religion in social work. Now few diocesan chairmen come but many social workers and other interested groups. What has caused this change is hard to say. Some dioceses do not feel able to bear the expense involved in the long journeys to the place of meeting as the conference from year to year moves about the country. Perhaps the character of the papers, which are more and more concerned with the bearing of religious values in technical social work, has something to do with it. Perhaps the conference has outlived its usefulness.

Now that the Social Service Department has been so radically reorganized and depleted in its personnel, the question has been raised as to the wisdom of continuing these national meetings. With the changes in the Department a new method of work will inevitably be necessary. Our work with institutions and probably the relations with social work agencies will be much less. The Department for several years has been trying to raise the standards of our orphanages and old people's homes. The work has been going on quietly, but efficiently, until we have some of the best run institutions in the country. That work will now have to be done by the dioceses, as will also the making available of case work technique to the clergy. The question that faces us is: Can this be done by the National Conference, or would it best be done in provincial meetings of diocesan chairmen and heads of in-

stitutions? We ask you to think it over and let us know. It would not be possible for the one secretary left in the Department to cover all the meetings, but the work could be done by leaders in each province. Fortunately such men are available. Let us have your ideas.



EVERY NATIONAL Conference of Social Work seems to have a keynote. Without any formal intention it seems to emerge in every division meeting. The Boston note was rather new. There seems to be a feeling that the future of social service should be away from relief toward service; *i. e.*, such things as clinics, education, mental hygiene, recreation, etc. Relief, due to unemployment, has become an onerous burden ruinous to community chests. Employers seem to think that a check given to the community chest gives them an unlimited right to have their workers supported by the community, in order that dividends may be saved. In city after city the social work program has been ruined this winter. "Now," say the social workers, "let us separate the two things. Use our community chest to support our service programs and raise distinct funds for relief as and when we need them. In this way we will save our programs and we can make new assessments from time to time on the employers to support their own employees. We can end this blank check idea and perhaps force the industrial leader to do something to stabilize his industry."

It sounds very sensible, doesn't it? But it may be difficult to persuade people that social service is not just giving relief but is something greater and broader. We have tried to convince the Church of that for ten years and have only made a beginning.



THE REV. Harrison W. Foreman, Secretary of the Rural Division, has resigned to take effect September 30, 1930. He becomes Archdeacon of the Diocese of Erie. This leaves Dr. Lathrop as the only secretary in the Department, with Mr. Spencer Miller, jr., as part-time consultant on industry.

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Field Department

THE REV. C. E. SNOWDEN
Executive Secretary

JUST WHAT IS the Advance Work Program of the Church?

In a general way it is the proposal of the Church to interpret by action its recognition of needs beyond present missionary equipment. Pushing forward, or even so much as holding our own, is out of the question unless those whom we have sent be given the working tools of messengers of Christ.

The inevitable result of failure to advance is gradual but sure deterioration in the whole power structure, recession in strength of our efforts to win souls and bodies to Christ, and loss of consistent and persistent effectiveness in every field not fully manned or equipped to attack where opportunity offers and duty lies.

The importance of the Advance Work Program may be indicated by a consideration of this question: *Is the Church on the offensive or defensive?* Few of us would admit that our branch of Christ's Church is on the defensive. If it is, then entrenchment might be excusable on the ground of self-preservation and we should have nothing to do but protect ourselves from the onslaughts of our foes, imaginary or real.

On the other hand, it is inconceivable that many should hold the Church anything save a militant organization, always on the offensive, under the never-ceasing leadership of its great Commander.

And what a Commander! None ever heard Him order either entrenchment for defense or retreat for salvation. He gives only one command, "*Go Ye*"; and go we must—ever onward, ever forward. If we refuse, if we grow weary in well-doing, if we are satisfied with our own preservation and if we no longer care for those whom He seeks to save, can we claim Him as our leader? A clear duty is laid upon us. Who can take lightly his refusal of responsibility where the Christ commands?

The Advance Work Program is the Church's effort to keep on the offensive,

to go with Christ. If it is His Church, its duty lies not only at the home altar but at the altars farthest from home as well. And its duty, too, is to build more altars as Christ leads to new frontiers.

Something is wrong if we desire only to stand still. And we cannot if we will. We move forward or we move backward. If we move backward, we move alone, for Christ moves only forward.

What is the Church going to do?

The Advance Work Program is reasonable and constructive, consisting of 170 items of opportunity, selected by a commission of General Convention and, as this is written, accepted by the whole Church (with only a few exceptant dioceses) as a forward movement which ought to be taken. It ought to be taken. Surely every Churchman agrees to that. But something is needed beyond approval and goodwill. This is a program which requires that every individual participate in a great sacrificial response to this appeal of the Church. It requires prayer and supplication, conviction and consecration—and action. This Church can do it. This Church must do it!

Department of Publicity

THE REV. G. WARFIELD HOBBS,
Executive Secretary

ON AUGUST 19, the Rev. Legh Wilson Applegate, pioneer exponent of the evangel of printer's ink, celebrates his eightieth birthday. For over half a century in the midst of a very active ministry, he has been urging the greater and more effective use of the printed word in making known the Good News of our Lord Jesus Christ. *The Parish Leaflet*, tractates, *The Parish Folder*, *The Missionary Folder*, and *The Church History Folder* are all among the many media which Mr. Applegate originated and uses to evangelize.

Recently in response to an invitation to tell us about his work and how it began, Mr. Applegate wrote:

"The first thing that gave me an idea of the use of a parish paper came to me

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when I was rector in Lockport, Illinois. One day when I went to the weekly newspaper with my Sunday notices, the publisher showed me something that he considered wonderful, the 'ready print.' One side of the sheet was printed with general matter and the other side blank for the use of the local paper. In my zeal for the spread of church literature it occurred to me that this would be the way to reach every church family in the community. I began correspondence with several of the clergy and after many months, six agreed to print a monthly parish paper, if I provided the two printed inside pages. My first month's bill at the printer's amounted to sixteen dollars; but as soon as the paper was seen, the idea spread rapidly so that one year later my monthly bill was about \$250. Today the parish paper is popular, but what seems more wonderful to me is that every church body has copied my plan, and now the demand is for a weekly.

"Sometime after I returned from the West, I worked out an idea to tell in a few words in a four-page leaflet some Church truth, principle, or custom. I boiled down the substance of a book of a hundred pages and put the thought in language that the people could understand. I sold these sheets for fifty cents a hundred. Within three months I had a circulation of twenty thousand copies a week. We have issued leaflets on about seventy subjects including: *The Origin of the Prayer Book*, *Confirmation*, *Lent—What Is It?* *The Holy Communion*, *Are You Baptized?* *What Shall I Believe?* *The Church of a Christian Year*, *The Meaning of the Cross*, and *The Events of Holy Week*, and have distributed millions of copies.

"So we have grown into the idea that takes three forms for parish use. The eight-page paper for the monthly; the same eight pages to be used for one side of four weekly papers, with two pages blank for local use; and the oblong leaf.

"Then came another movement. The late Bishop Anderson's sermon at an annual meeting of the St. Andrew's Broth-

erhood was something that ought to be read everywhere, as he emphasized personal service as the Church's great need. In other words I have taken some splendid utterance and put it in the form of a tractate to give it national circulation. I have sold one hundred thousand copies of Bishop Anderson's sermon. Other tractates include: *My Church*, *Daily Prayers for Lent*, *Seven Simple Rules for Prayer*, *The Missionary Motive in Missionary Prayer*, *Worship*, and *Why Belong to the Church?*

"But these publications have not been all our work. It was not long before we decided to publish the evening service for Sunday night congregations. The clergy responded promptly and gave us a circulation of twenty-five thousand copies a week. A little later we issued an Easter Morning Service which has been very largely used.

"Then we undertook to publish an abridged hymnal containing about one hundred hymns and some chants, giving both the music and the words. In this work I had the coöperation of the Rev. Charles R. Hodge, who cared for the musical arrangement of the hymns. This was very popular at the time and now others have undertaken similar publications.

"I found another way to bring the influence of printer's ink into active service during the lenten season. A number of parishes issued on a card a list of their lenten services and I saw the possibility of increasing their influence by adding three pages, giving a neat folder, three pages of which were devoted to general Lenten teachings while the first page contained the card of the parish services. This has been one of our most popular movements and today there are several firms that have undertaken to copy our plan. We have added three more similar folders for the clergy to use throughout the year as they distribute cards of services and appointments—*The Parish Folder*, outlining parish duties, *The Missionary Folder*, and *The Church History Folder*."

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

ONE of the most delightful experiences of a six weeks' visit in the Province of the Pacific this spring was attendance at the Synod of Spokane. At the meeting of Church women held at the same time, Mrs. Edward M. Cross, President of the Woman's Auxiliary, read her report. The story was such an inspiration that it is only fair to share it with the whole Church.—G. L.

AN ANNUAL REPORT from the president is in order, but as my term of office expires today, I am taking the liberty of giving an accounting of my stewardship for my tenure of two years. This, then, is a resume of 1928 and 1929 and a summing up for ourselves of the work we have done during that time.

With God's help and with His blessing, our endeavors have prospered. There is material evidence of increase in every department. With these, the lesser things, the statistics dealing with tangible results, I begin, and quote from the record the following brief summary of facts, the highlights that indicate growth.

In these two years, in addition to the Woman's Auxiliary branches already organized, eighteen groups of women have come to recognize the full program of the Church's work. Fourteen of these groups are entirely new and four have expanded from mere parish guilds. In the cathedral alone there are now close to 450 women organized in the Church Service League, which League is divided into eighteen working groups, each concerned with the carrying on of the Church's full program. This increased activity among the women of the cathedral parish is typical of that in many other of our parishes and missions, such as Wenatchee and the mission of the lower Yakima Valley: Zillah, Granger, Sunnyside, Mabton, and Prosser.

As a result of this greater enlistment we have here today the largest annual meeting in our history. In 1925, there were

present at the annual meeting, thirty accredited delegates; in 1927, there were sixty-one, while this year there are ninety-three, but as the number from the cathedral parish is so out of proportion to those coming from the district, the Cathedral delegates have willed to reduce their own numbers and only one-third have answered to the roll today.

We are rejoiced that we have one recruit for the mission field from our number, Miss Bernice Matcalf, who is working in the lower Yakima valley.

In 1926, our U. T. O. was \$507.15. This year, we have in the bank \$898.43. In other words, there has been presented \$290.28 more this year than during the same period in the last Triennium.

In these two years, we have given one notable special offering. It amounted to \$309 and was used toward the support and education of Enriqueta Peneda, the Mexican girl from Hooker School, who, by our help, was enabled to study at Whitman College, Walla Walla. She has now returned to Hooker School to share her benefit with her own people.

In the three-year period, 1925-1928, we raised \$155 toward the Corporate Gift. In the last twelve-month period we have raised \$128; seventy-eight dollars for the Corporate Gift for advance work, and fifty dollars for St. Luke's Hospital, Tokyo.

In 1927, our box work totaled \$276; in 1928, \$325; in 1929 it reached \$672, a growth in two years of \$396.

In these two years, three life memberships have been purchased for twenty-five dollars each, which amounts have been sent to the missionary objects named by the recipients of the memberships, Mrs. Frank Atkinson, Miss Eva Carr, and Mrs. E. Leslie Rolls.

Last year we added to our diocesan program a new field, one which for some time has been neglected by us, the Dis-

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trict. Due to the fire in St. Paul's School (our one district institution), the linen closet had been depleted. We set ourselves to the task of helping restore the loss, and from all over the district gifts were sent for this purpose, totalling sixty-five dollars.

In work among the isolated we have but begun. We are in correspondence with twenty-two families living entirely out of reach of the service of the clergy. To them we are sending literature as well as personal letters.

Over and above all of this, we have builded for ourselves a new cathedral; a half million dollars is here employed and consecrated as a witness to our faith. No inconsiderable share in the erection of this is due to the women of the district. The stone work in the rose window, representing four thousand dollars, was given by the women of the cathedral, but without gifts from all of you beyond the immediate parish limits there would have been no walls in which to set this beautiful piece of work, this rose, the symbol of love.

Here we have symbolized the prayer and sacrifice and highest aspiration of ourselves.

So much for the concrete evidence of our health and aliveness. Now for a word concerning the fundamental things in our life and work together. The fundamentals which have given to us the larger motive power for bringing about not only the concrete results which I have just summarized, but for the reinforced and beautiful spiritual fabric of our corporate life. No one will question the truth that is obvious. If we but ask ourselves why we are gathered here in greater numbers

than ever before; why we have been able to accomplish phenomenal things in our several branches; why we have given beyond all local precedent; there is, of course, but one answer. Our leader's name is Emmanuel, "God with us." He has dwelt with us, He has endowed us with clearer vision and with increased power. Because of this, we have recognized greater responsibility as well as undreamed of privileges in this, His earthly kingdom. He has sanctified to us our every sacrifice and effort. No one of us, having had this glimpse of a larger field of usefulness for Him, as well as of a greater sense of fulfillment in Him, would turn back. No, rather do we turn eagerly to a future rich in promise.

In the November, 1929, issue of the *Spokane District Churchman* I outlined for you a schedule of work for 1930 extending through the parish, community, district, the nation, and the world. With that as a guide, and with the inspiration and instruction which will be given us today by our leader, Miss Grace Lindley, and by the Rev. F. B. Bartlett, who knows our problems almost as we do ourselves, with the guidance of the officers whom you will elect and with our determination to further consecration, the banner year for the Woman's Auxiliary in the District of Spokane is assured. And now, may He who is the light of the minds who know Him, the joy of the hearts who love Him, and the strength of the lives who serve Him, help us so to know Him that we may truly love Him, so to love Him that we may joyfully serve Him, whom to serve is perfect freedom!—ANGELA WARE CROSS, *President, Woman's Auxiliary, Missionary District of Spokane.*

Coming in October—U.T.O. Number

IN THIS MIDDLE year of the triennium, the United Thank Offering number of THE SPIRIT OF MISSIONS should have special significance for all the women of the Church. Among the contributors to this issue will be the Presiding Bishop, Grace Lindley, Mrs. George Biller, Louise Hammond of China, and John W. Wood. Make your plans now for giving this October SPIRIT OF MISSIONS widespread distribution.

American Church Institute for Negroes

Auxiliary to the National Council

The Rev. Robert W. Patton, D.D., *Director*

ENCOURAGING PROGRESS is reported in connection with the Advance Work Program for the Voorhees Normal and Industrial School, Denmark, South Carolina. In addition to the fifty thousand dollars which the Diocese of Massachusetts is raising for the classroom building (Massachusetts Building), the Diocese of Connecticut will try to raise twenty-five thousand dollars for the girls' dormitory to be known as the Connecticut Building. The Diocese of Delaware also will try to secure thirty-three hundred dollars for a teacher's cottage, and the Diocese of Western Massachusetts has agreed to endeavor to secure nineteen thousand dollars for equipping the new buildings at Voorhees. The total Advance Work Program of the Voorhees School is two hundred thousand dollars, towards which the General Education Board appropriated \$66,667, on condition that the remainder of the program is secured. The General Education Board has also appropriated, under similar conditions, forty thousand dollars towards the \$125,000 building and equipment program at Hoffman-St. Mary's, and twenty-five thousand dollars towards the completion of the program at St. Paul's.



IN ONE OF THE windows of the Church Missions House, there has been an interesting exhibit of some of the work from the craft shops of the Institute schools. These articles range all the way from small candlesticks and simple turned work made by the students during their first year in the carpentry shops, to a well designed, small wagon, an exact duplicate of the large farm wagons made in the machine shop by the boys of the Voorhees School. Other samples of work from the carpentry departments are a tall reading lamp, a doll's bed, end tables, etc., with an excellent exhibit of sewing

from St. Paul's School, and artistic baskets and mats made out of pine needles and corn shuck by the girls of the Fort Valley School.



THING THAT has long been waiting for somebody to do is to compile information showing how many Negro congregations there are in the Episcopal Church. It is one of the few ecclesiastical facts which cannot be learned by a glance, or at least by a searching glance, in *The Living Church Annual*. *The Colored Churchman* has now done this, publishing in a recent issue the number of congregations, priests, and members in dioceses having five hundred or more Negro Churchmen. For various reasons the figures cannot be exact but are certainly substantially correct. To quote only the totals, there are in fifty-seven dioceses and districts, over forty thousand colored Churchmen in 310 congregations, with 158 colored priests. This does not include colored people who are members of ordinary parishes.

The congregations having over five hundred members are:

Pittsburgh, Holy Cross, 504 members.
Cleveland, St. Andrew's, 520.
Baltimore, St. James', 582.
Brooklyn, N. Y., St. Augustine's, 630.
Boston, St. Cyprian's, 645.
Washington, D. C., St. Mary's, 690.
Baltimore, St. Mary the Virgin, 706.
Washington, D. C., St. Luke's, 729.
Philadelphia, St. Simon Cyrenian, 786.
Miami, Florida, St. Agnes', 827.
Detroit, St. Matthew's, 869.
Chicago, St. Thomas', 1,633.
New York City, St. Phillip's, 3,305.

The Colored Churchman is published bi-monthly by the Right Rev. E. T. Demby, D.D., Suffragan Bishop of Arkansas. The editor is the Rev. George G. Walker.

The Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads.

Church Mission of Help

MRS. JOHN M. GLENN, *President*
27 W. 25th Street, New York, N. Y.



MISS AGNES GRABAU, the executive secretary of the Tennessee CMH, reports that the work there continues to grow steadily with an increasing interest in and knowledge of CMH on the part of our own church people. This, she says, is due to the work which has been done by parish groups and by CMH representatives in each parish. Volunteer workers have visited the girls, have taken children to clinics, have given motor service, have sewed for the girls and babies under care, have served in the office, and have secured new memberships. In addition to the work throughout the year the parish groups provided personal Christmas gifts for 103 girls and eighty-five babies under CMH care.

The Board of Directors have planned to have the executive secretary visit every parish and mission in the diocese in an effort to spread knowledge of the work of CMH. It is hoped that this can be undertaken during the coming year.

The work in the diocese is financed by the Bishop and Council and the Woman's Auxiliary on a budget of fourteen hundred dollars. This money is used to pay the salary of the executive secretary for four months. This time is devoted to extending the work through the diocese and to supervising work already established. In January, 1920, the first branch office was opened in Knoxville. The work there is financed by the Knoxville Community chest with the exception of five hundred dollars in memberships from the local church people. This branch office is already recognized as one of the local social agencies which is making a contribution to the social program of Knoxville.

The Church Periodical Club

MISS MARY E. THOMAS, *Executive Secretary*
22 W. 48th Street, New York, N. Y.



IN THE JULY SPIRIT OF MISSIONS (page 501) it was suggested that we try to imagine ourselves in the place of the many lacking books and magazines, for only so shall we be inspired to provide for their needs. The following letters may afford useful exercises for the imagination.

"You people over there are all so kind that it makes one fairly ashamed. The only way I can justify myself is to tell you that all the magazines that are of interest to any of my English-reading Japanese colleagues, go to some of them and the ones that are not good for that are converted into picture books by my little Sunday school girls with an avidity that surprises even me! We use the whole magazine with a thoroughness that is almost equal to the Chicago packing-houses where they use all of the pig but the squeal! And since you treat us so well we have no use for any squeal here, either."

"A long time ago I did boy-betterment work in a small lumber town and the Church Periodical Club sent me literature that helped me to do a wonderful work as long as we lived there. About fifty boys all told were turned squarely around in their outlook of life. I could not have accomplished this without the help of our C.P.C. and naturally I have the warmest love for the club and the good it accomplishes. The best results were gained when the magazines came regularly, not a long wait and then a whole bunch, for I found the grown-ups were as keen for the next installment of a story as an original recipient could possibly be."

"Our librarian has acknowledged the books that have come this school year, and your gifts have much enlarged her vision of the possibilities of her work. She has a class now of senior girls in library management, and it is proving valuable to her as well as to her students. At the close of our school year the girls drew out practically the whole library for summer use. The books are always returned in good order. One mother told me that our school library is the only place in town where Chinese girls can get reading matter."

"The box of books came safely and to say that we are delighted with the gift is putting it mildly. They are already in the library and the internes know of them and are expecting to make use of them at once. I can hardly believe that the library has really made a start but the books already received make quite a brave showing in the St. Agnes' room. That one of my problems seems to be in the way of being solved and I am a very grateful woman today. Nobody could realize how grateful unless he or she had tried to bring a mission hospital up to the very high standard set by the American College of Surgeons and the American Hospital Association for approved hospitals. Our goal has been reached and now our problem is to keep it. Thank you for helping to do this."

THE FOLLOWING letter from Fairbanks gives a glimpse of changing conditions in Alaska. To these changes the C.P.C. must accommodate its efforts. It is evident that the need now is more especially for subscriptions and for magazines forwarded regularly, not so much for old magazines in packages:

"The George C. Thomas Memorial Library, the library at the Alaska College and a distributing point that we have established at Curry, Alaska, are our most important points for this phase of our work. Fewer men stay out in the hills each year and more subscribe to magazines for their own personal use since the mail service is better so that sending out reading matter into the hills is not as important as it once was. We still do send wherever we can and supply all those who call here for magazines. There are many points that we do not reach because we have no way of sending magazines there. The postal rate on magazines is so high that we cannot afford to pay it and the people concerned can not either in some cases, and where they can they use that same money getting one or two new subscriptions for themselves. We do get a good supply on hand for this season of the year to send out to the Road and Exploration Company camps as they open but we have one difficulty there for most of the men who go out to these camps have been in the United States over the winter months and they have read everything that we get or have on hand and of course it is impossible to get in new subscriptions of all magazines to supply all the camps. Missions could not exist if it were not for the C.P.C., at least they could not do the work they are doing."



HAS ANY ONE a copy of *The Hidden Servants* by Mrs. Alexander? This has been asked for and it will be a pleasure to give the address if a copy is available.

Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

THE RESULTS of a recent tour of the Diocese of West Texas, undertaken by Merton Albee, a member of the National Council of the Brotherhood, show that the Brotherhood of St. Andrew is just as practical for the smaller parishes and missions as for the larger.

At the request of Bishop Capers and the Rev. Henry N. Herndon of Uvalde, Texas, diocesan representative on the national Committee on Clergy Coöperation of the Brotherhood, the national officers arranged with Mr. Albee to spend ten days in West Texas. Mr. Albee gave his time and services for this tour without expense to the diocese and with only his traveling expenses paid by the national Brotherhood.

Coming from Los Angeles, traveling a total of over four thousand miles in his car, Mr. Albee accompanied by Mrs. Albee, carried out the itinerary arranged. Some appointments were three hundred miles apart, some were in places where less than a dozen men attended the meeting, while in other places the attendance was large. It was found, however, that the small conferences were oftentimes fully as worthwhile as the larger meetings and equally good results were secured from them. In the ten days, seven new Brotherhood chapters were organized and chartered. They are:

Asherton—St. John's
Brackettville—St. Andrew's
Cuero—Grace Church
Kerrville—St. Peter's
Laredo—Christ Church
San Antonio—Christ Church
Sequin—St. Andrew's.

Shortly after Mr. Albee left the diocese, these chapters, feeling the need for fellowship and mutual helpfulness in their work, formed a diocesan Brotherhood Assembly, electing Mr. Thomas H. Gish of San Antonio as president, and Dr. Edward Galbraith of Kerrville, secretary-treasurer.

The Girls' Friendly Society

FLORENCE LUKENS NEWBOLD, *Executive Secretary*
386 Fourth Avenue, New York, N. Y.



A SPECIAL opportunity for interesting the members and associates of The Girls' Friendly Society in social problems and rural work has been opened up this summer through scholarships to the School of Christian Social Ethics, held in connection with the Wellesley Conference, and to the Madison Rural Work Conference. The two Wellesley scholarships, given by Miss Caroline B. LaMonte, Chairman of the Committee on International Understanding, were awarded to Miss I. Elizabeth Babcock of Plainville, Connecticut, and Miss Mildred I. Davis of West Warwick, Rhode Island.

Through the interest in our work with country girls, of the Rev. H. W. Foreman, Secretary for Rural Work, scholarships were awarded to two associates, Mrs. E. W. Biddinger of Rock Rapids, Iowa, and Mrs. K. Chase Batchelder of Faribault, Minnesota, both of whom are in active touch with the rural situation.

In announcing these scholarships, Miss Florence L. Newbold revealed the fact that 131 G.F.S. branches in every part of the country are in communities of under twenty-five hundred. Because of our concern with girls in rural areas, Miss Caroline Averill, Field Secretary for Province VI, was asked to teach the course, *Ways and Means of Ministering to Country Girlhood*, at the Madison Rural Work Conference. Miss Averill has had unusual opportunities for rural work in the Middle West, having traveled in Colorado, Wyoming, Montana, North Dakota, and Iowa during the past few months. The national office keeps in close touch with these rural branches through correspondence as well as through field secretaries, sending them books and plays from the lending library and program suggestions which they can adapt to their special needs.

This correspondence reveals such interesting stories as that of the branch in Malta, Montana. The winter snows are so deep there that the branch can meet

only in the late spring and summer, the members driving into town from the country round about. This summer they are studying *Our World at Work*, as the rest of the society has done in the winter, borrowing books from the lending library at the national office. The public school, which also meets in the summer, is co-operating with the G.F.S., the teacher using books from the lending library in the daily reading period.



FIFTY-ONE GIRLS from nineteen dioceses attended the national younger members' conference at the Newark G.F.S. Holiday House, Delaware, New Jersey, June 26-July 3. This was our second national conference for high school girls. Special features on the program this year included a talk on present-day conditions in India by Mr. C. C. Mathew, an Hindu, and a graduate of the University of Madrid, who is at present studying in this country; and vocational guidance discussions led by Miss Dorothea de Schweinitz of the Wharton School, University of Pennsylvania. Miss de Schweinitz was for six years Employment Supervisor of the Junior Employment Service, Board of Public Education, Philadelphia, and in 1925-1926 was president of the National Vocational Guidance Association.

The Daughters of the King

MRS. W. SHELLEY HUMPHREYS, *Recording Sec'y*
2103 Main Street, Jacksonville, Florida



SOON AFTER the organization of Emmanuel Chapter of the Order, Diocese of Washington, its president selected a number of girls from her Children's Guild and formed them into a group on the lines of the Order, calling them Junior Daughters. She gave them small crosses to wear, assisted them in electing their officers, and taught them the rule of prayer and the rule of service. They were sent to look up absentees of the Sunday school; taught to invite other girls of their age to attend Sunday school or church service; and encouraged to visit

THE NATIONAL COUNCIL

the aged, the sick, the afflicted, and to read to them.

This was the beginning of the movement which has resulted in the existence of fifty junior chapters. The object of the organization is to spread Christ's Kingdom among girls and to train its members to become Daughters of the King. Members are admitted with a service before the altar, invested with the Junior Daughters' cross, and pledged to pray and to serve.

A chapter may be formed with three or more baptized girls of at least twelve years of age. The president must be a confirmed member of the Church and a Junior Daughter. Candidates serve a probation of at least three months, just as do members of the Order before their admission. Junior Daughters of the King who are communicants attend the Corporate Communion of the Order on the third Sunday of the month.

The Seamen's Church Institute

THE REV. W. T. WESTON, *General Secretary*
25 South Street, New York, N. Y.



TO SHELTER the homeless, feed the hungry, and clothe the naked, the Seamen's Church Institute maintains a service department in all local institutes.

Not for many years has unemployment along our waterfronts and among our seamen been so great. Out of work, without a home, and with little or no money, these men have turned to the institutes as their only haven of protection, the only place where they might find a free bed and a simple meal. Our capacity to give relief has been taxed to the limit and with funds exhausted we have been compelled to turn away thousands of worthy men.

Because of the generosity of many friends and with the assistance of the local community chests in several ports we have cared for 46,734 cases of relief, supplying seamen with beds, food, and clothing. To assist these men further we have through our employment offices found

24,074 jobs aboard ships and 2,732 temporary jobs ashore. Such work as snow-shoveling, tending furnaces, painting, house cleaning, cutting grass, driving cars, collecting magazines, and sundry other forms of employment, have all helped this deplorable situation.

Unless shipping picks up during the next few months we will be confronted with a most serious situation during the coming winter because of the increased number of seamen who will be compelled to seek help, food and shelter, at our institutes.



ON THURSDAY, MAY 22, at twelve o'clock noon the beautiful Chapel of our Saviour in the Seamen's Church Institute of New York was dedicated by the Right Rev. William T. Manning. A splendid and appropriate sermon was preached by the Rev. Robert Norwood, D.D., rector of St. Bartholomew's Church, New York, N. Y.

The Guild of St. Barnabas

MRS. RICHARD W. BOLLING, *Secretary General*
156 East 79th Street, New York, N. Y.



DURING THE summer months the national office at 370 Seventh Avenue, New York, N. Y., will be closed. Notice of its reopening will be given in a later issue of THE SPIRIT OF MISSIONS.



THE GUILD COUNCIL has appointed a committee on scholarships to provide nurses home on furlough an opportunity for further study. Economies in office expenses have provided the committee with some of the necessary funds.



THE PHILADELPHIA branch of the Guild, in conjunction with the Philadelphia District Nursing Association, sponsored this year's Florence Nightingale Service, which proved to be the largest and one of the most successful nursing events ever given in Philadelphia. Choral music by the hospital glee clubs was one of the features of the service.

Who? What? When?

(Not to mention How? Why?
and Where?)

THIS ISSUE FROM COVER TO COVER

1. What conditions in China made possible the murder of the Rev. Fung Mei-ts'en? pp. 509-11.
2. How can the West best help China in her present situation? pp. 511-16.
3. Who is the first martyr of the Church in Hankow? p. 517.
4. What is extraterritoriality? p. 546.
5. What effect has the present situation in China had on the Church's work in the Diocese of Anking? p. 526.
6. At what service did the Presiding Bishop first extend the greetings of our Church to the Lambeth Conference? p. 520.
7. What are the relations to each other of the various Churches which comprise the Anglican Communion? p. 520.
8. How is Bishop Brent to be memorialized in the Cathedral Church of St. Mary and St. John, Manila? p. 523.
9. How is the Church meeting the need of the Indians in Escambia County, Alabama? p. 524.
10. Who is the Rev. P. T. Fukao? p. 525.
11. How did one of our missionaries in Liberia utilize a funeral feast for the telling of the Christian message? p. 527.
12. What efforts are being made to secure a more effective ministry? pp. 531, 547.
13. On what points of Christian morality are the Presbyterians, Methodists and ourselves in agreement? p. 541.
14. Who is Deaconess Anna E. B. Alexander? p. 544.
15. Who was Sidney Catlin Partridge? p. 545.
16. Where can I secure the eight volumes containing the discussions and findings of the Jerusalem Conference for five dollars? p. 551.
17. How do the qualifications of a foreign trader compare with those of a missionary? p. 552.
18. Who is the Rev. L. W. Applegate? p. 559.
19. What can I do with my copy of *The Hidden Service*? p. 565.
20. What provision has the Guild of St. Barnabas made for nurses home on furlough who wish to study? p. 567.

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THE ALASKAN CHURCHMAN (Quarterly, \$1.00), The Rev. Michael J. Kippenbrock, Cordova, Alaska.

THE ANKING NEWSLETTER, (\$1.00), Miss Mildred Capron, Lion Hill, Wuhu, China.

THE HANKOW NEWSLETTER, (\$1.00), Mrs. L. H. Roots, 43 Tungting Road, Hankow, China.

THE SHANGHAI NEWSLETTER, (\$1.00), Bishop's Office, 20 Minghong Road, Shanghai, China.

THE LIBERIAN CHURCHMAN, (50c), Mrs. H. B. Nichols, 189 Washington Street, Bloomfield, New Jersey.

THE DIOCESAN CHRONICLE, (\$1.00), 567 Calle Isaac Peral, Manila, P. I.

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Notice should be given concerning wills admitted to probate whenever they contain bequests to this Society, and information of such bequests should be communicated to the Treasurer without delay.

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The United Thank Offering Number of THE SPIRIT OF MISSIONS

THE October number of THE SPIRIT OF MISSIONS will be a United Thank Offering number and will deal with the work accomplished by this great Offering of the women of the Church.

Copies of this issue can be obtained at special reduced rates for the benefit of the United Thank Offering and may be used in two ways:

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The Spirit of Missions

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SEPTEMBER, 1930

No. 9

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Labor Sunday Message

SET FORTH BY THE INDUSTRIAL FELLOWSHIP OF THE CHURCH

A DECADE HAS ELAPSED since the Lambeth Conference declared that "the primary task of the Church is to witness to the principles of Christ and His Kingdom" and "that the Gospel of the Kingdom includes a social message." The Lambeth Conference that has just adjourned has made even more specific the duty of the Church in those areas of individual and social relations which are the concern of all men and vitally affect the character of our civilization.

With the Church's social responsibility thus made clear we turn again this year on Labor Sunday to consider the relation of the Church to the problems of industry. It should be a time for prayerful reflection. Twelve months ago we enjoyed a prosperity that, with a few exceptions, was widely diffused. Today we are just emerging from an equally widespread economic depression. The turn of the cycle has brought a period of nation-wide distress.

But the most serious aspect of this depression has been the vast volume of unemployment which has rendered involuntarily idle upwards of four millions of our people. The existence of bread lines, family relief, and other expedients has reflected the extent of the demoralizing effects of unemployment upon all the values of life. Such a condition is a reproach to our standards of industrial leadership and to our ideals of Christian brotherhood. Such a condition also makes it our sacred duty to urge our government, our industries and our organizations of labor to work without ceasing for some methods of collective action, such as the reduction in working hours, social insurance, regularized employment, or raising the school-leaving age, to bring greater security into the life of the worker and stability to the community.

This spectacle of unemployment not only at home but abroad has also revealed to us again in our common distress, our complete interdependence. None can suffer alone. When employers suffer, workers suffer also. When an industry stops running all who serve or are served by it suffer. And so with nations. Humanity is one!

The Church's message, then, upon Labor Sunday, to all who are engaged in industry, whether by hand or by brain, is an affirmation of the principles of Christ and His Kingdom—the principles of human brotherhood, of fellow service, of the sanctity of human personality, and the spiritual value of material things. Where these principles find application in industrial relations there may we find an accommodation to the mind of Christ. Our common distress and our demonstrated need for coöperative action make imperative the application of these principles for the realization of the Kingdom of God in industry.

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Lambeth Conference Ends Its Sessions

Meeting achieves substantial accomplishments.
May the Church have courage and consecration
to follow where the conference points the way!

By the Rt. Rev. Hugh Latimer Burleson, D. D.

Missionary Bishop of South Dakota

THE FIVE WEEKS' session of the seventh decennial Lambeth Conference, by far the greatest of all Anglican conferences, came to a close on August 10 with a solemn service in Westminster Abbey at which our own Presiding Bishop preached the sermon. His message of Christian solidarity was a fitting close to the long, strenuous and fruitful deliberations. The conference has passed into history but much was done which will make further history.

The most representative gathering of our communion which has ever assembled, it was attended by over three hundred bishops. The membership outside the British Isles greatly outnumbered the bishops from the homeland. From Great Britain, 113 were present; from the rest of the world 195. These latter included sixty-two from the United States, together with representatives from practically every continent and country known to man. It was an impressive demonstration of the world-wide extension of the Anglican Communion. Sitting side by side with the scholars from Oxford and Cambridge and men who are

lords as well as lord bishops, were a black bishop from the Niger, a Chinese bishop, a Japanese, and a native of India. Archbishops and suffragans had equal voice and vote and received equal courtesy in

this Christian democracy of the universal episcopate. One felt that it must have been like this in the early councils of the Church.

The demands upon the members of the conference were great and continuous. Day after day we sat for long hours, and often with much fatigue. Those who did their full duty as members of the conference as

was almost universally the case had little time for anything else.

A few social events marked the evenings, among them a reception given at the English-speaking Union, by the Presiding Bishop and Mrs. Perry to the American bishops, and toward the end of the sessions, another reception in the same place when the American bishops entertained their brethren from other lands in honor of the Archbishop of Canterbury. The King of England received the bishops at Buckingham Palace, when he and the

The Cover

OUR double cover this month is a picture of the bishops attending the recent Lambeth Conference in session in the palace library. The Archbishop of Canterbury, the Most Rev. Cosmo Gordon Lang, D.D., is presiding. American bishops who can be identified in the picture include the Presiding Bishop, the Right Rev. James DeWolf Perry, D.D., Bishops Jenkins (Nevada), Burleson (South Dakota), Roots (Hankow), Mickell (Atlanta), Sanford (San Joaquin), and Oldham (Albany).

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Queen greeted and shook hands with each one. Everywhere there was most kindly and cordial hospitality, particularly at Lambeth Palace, where we had luncheon and tea each day.

The program followed by the conference is already familiar to readers of THE SPIRIT OF MISSIONS and the subjects discussed have been widely published (See July 1929 SPIRIT OF MISSIONS, pages 431-2). This article will attempt no general analysis or detailed statement concerning them, but will attempt only to emphasize a few outstanding impressions of the things accomplished. The full report, with the ninety resolutions passed upon the six major subjects of discussion will be promptly published and should be widely read. It contains matter of great interest and value.

FIRST, I SHOULD put what we might style the emergence of the Anglican Communion as a conscious entity. Developments have been proceeding rapidly during the past ten years. It has already been noted that nearly two-thirds of this great gathering of bishops came from outside the British Isles. Nor was this all. For the first time the bishops of China and of Japan sat as representing national bodies which are constituent members of the Anglican Communion. It was cause for satisfaction that the metropolitan of each group was an American bishop. The *Nippon Sei Ko Kwai* headed by the Rt. Rev. John McKim, Bishop of North Tokyo, and the *Chung Hua Sheng Kung Hui* by the Rt. Rev. Logan H. Roots, Bishop of Hankow.

It was truly felt that significant changes were taking place which indicate a wide extension of the Anglican Communion. The national and regional churches which have come into being are no longer Anglican in the narrow sense of the word. To quote from the Encyclical:

"Hitherto, they have all been Anglican, in the sense they reflect the leading characteristics of the Church of England. They teach, as she does, the catholic faith in its entirety and in the proportions in which it is set forth in the Book of Common Prayer. They refuse, as she does, to accept any statement, or practice, as of authority which is not consistent with the Holy

Scriptures and the understanding and practice of our religion as it was in the undivided Church. They are, in the idiom of our fathers, 'particular or national' Churches, and they repudiate any idea of a central authority, other than councils of bishops. They combine respect for antiquity with freedom in the pursuit of truth. They are both catholic and evangelical. This is still today a true conception of the facts and ideals of the Anglican Communion.

"But these very ideals are working a change. Every church of our communion is endeavoring to do for the country where it exists the service which the Church of England has done for England—to represent the Christian religion and the catholic faith in a manner congenial to the people of the land, and to give scope to their genius in the development of Christian life and worship. As the Churches founded by our missions in India, China, Japan, or Africa, more and more fully achieve this purpose, they may in many ways grow less and less like to each other and to their mother, and, in consequence, less and less Anglican though no less true to catholic faith and order."

THIS STATEMENT leads naturally to a second striking feature of the conference—the approach which it made toward the older forms of Christian faith and practice, as instanced by the remarkable series of conferences with the ancient churches of the East and the Old Catholics. Most representative and impressive delegations were sent to London, and the conversations carried on, not in the conference itself, but parallel with it, seem certain to produce important results. The day of possible intercommunion has drawn perceptibly nearer.

At the same time, most surprisingly, the conference, in dealing with the South India plan of reunion, took a step in the direction of uniting the sundered portions of protestant Christianity. Few of us believed, when we came to Lambeth, that a favorable report on what was called the South India Scheme, would be at all possible. That there could be a unanimous report on the part of an influential committee representing every type of churchmanship seemed unthinkable; but by the grace of God and the guidance of His Spirit the impossible was accomplished, and the conference, with careful safeguarding and sound advice, gave its God-speed to this most remarkable adventure in the reunion of Christendom. To tell how this was done would carry us far

LAMBETH CONFERENCE ENDS ITS SESSIONS

beyond our limits. The details should be carefully read and studied in the report. It is enough to say here that a way was found to answer this first and greatest response to *The Call to Unity* sent out by the Lambeth Conference of 1920. For this we should all be thankful not permitting our hopes to be dominated by doubts and uncertainties of which there must be many in any such experiment.

"Within this one body," says the Encyclical, "the constant intercourse of the different members will gradually bring about a unity in which all those things that are of God in their several traditions will be not only preserved but enriched by happy combination. This process cannot be initiated without sacrifices, and must in its early stages involve anomalies and irregularities which have given rise to serious misgivings in many minds. But these misgivings are outweighed by hope, and by our trust in God's will to perfect His work of reconciliation. . . . It was with unanimity and with profound sense of thankfulness that the conference adopted the resolutions relating to South India."

While the above were undoubtedly the most striking accomplishments of the conference, admirable things were done by other committees, notably those deal-

ing with the Christian doctrine of God, with marriage and sex, peace and war, and racial relations. In these, and in the other reports, there is much which should stimulate and build up the life of the Church. They are stirring calls to wider and worthier service.

The wise man shrinks from prophesying, yet those who took part in this conference, who followed its processes and felt its spirit must have found themselves vastly encouraged. The growing spirit of fellowship, the widening horizons, the atmosphere of faith and courage, the earnest and eager facing of the tasks and the problems of the new day, were evidences of those great possibilities of service to the living and conquering Christ which may be found within that Church whose children we are.

We gathered amid many forebodings; we deliberated with much anxiety; we separated with devout thankfulness for substantial accomplishments far greater than could have been anticipated. May the Church have courage and consecration to follow where the conference points the way!



BISHOPS ENTERING CANTERBURY CATHEDRAL, JULY 5

Bishops from all over the world participated in this service about which Bishop Burleson wrote in the August SPIRIT OF MISSIONS (page 520). In this picture are Bishops Rowe (Alaska), Horner (Western North Carolina), Moreland (Sacramento), and Francis (Indianapolis)

Kuomintang Bans Christian Schools

Bishop of Shanghai reviews the implications
of registering our schools in China and reports
recent proposals of Shanghai Kuomintang

By the Rt. Rev. Frederick R. Graves, D.D.

Missionary Bishop of Shanghai

THE QUESTION OF registration of missionary schools and colleges has unhappily risen again. To our friends in the United States it may appear that there is no objection to registering our mission institutions with the Nationalist Government. Let us see what it implies:

1. The school that registers ceases at once to be a private school and becomes a part of the government system; the control passes out of the hands of the mission.

2. The school must teach the party propaganda of the Nationalists as part of the curriculum.

3. The teaching of Christianity in the school is forbidden.

4. A teacher of the propaganda and another who is in charge of the discipline of the institution must be appointed by the government, but their salaries must be paid by the mission.

These are the chief points in the government requirement which make registration impossible. And note that the only privilege which the mission would retain is the privilege of paying the bills.

The spirit of the campaign against Christian schools is well illustrated by the following action of the Shanghai Kuomintang, whose position and influence is very like that in 1789 of the Jacobin Club in Paris. It is not the government but it succeeds generally in imposing its will on the government. Among its specific proposals are:

"The following 'anti-imperialistic cultural invasion measures,' decided upon by the Propaganda Department of the Shanghai District Kuomintang, will be enforced in Shanghai as soon as they are approved by the Executive Committee of

the local *Tang-pu*, says the Chinese press:

"Associations organized by persons of non-Chinese nationality shall not be permitted to establish primary schools, kindergartens, or normal schools for Chinese students;

"All teachers of primary schools and kindergartens shall be of Chinese nationality;

"As from 1930, graduates of Christian schools shall not receive treatment on an equal basis with graduates of non-Christian schools;

"Schools having theological courses or the faculty and students of which hold religious services in the school buildings shall not be granted registration;

"All Christian schools having failed to register shall be closed within a specified period;

"Inspectors of the provincial or district educational bureau shall, from time to time, investigate the conditions of registered Christian schools in order to find out whether the authorities of these are engaged in religious propaganda;

"Presidents of registered Christian schools shall be appointed by Chinese government organs, but the right of supervision shall rest with the board of directors of these schools;

"Religious organizations shall not hold religious courses for Chinese students and organizations founded for the purpose of studying religions shall not permit non-adults of Chinese nationality to become members;

"Foreigners traveling in the interior provinces under the pretext of studying China's cultural conditions, but with the intention of unearthing relics in the interior, shall be deported and their finds shall be confiscated."

The Foundations of Our Expanding Church

Why Missions? and What are Missions trying to do? are basic questions in any adequate understanding of the Church's world-wide task

By the Rev. James Thayer Addison

Professor of the History of Religion and Missions, Episcopal Theological School

WHEN WE THINK about missions we are likely to think about something practical and concrete. The idea usually suggests schools and hospitals and church buildings, or perhaps conventions and platform speakers, or more often apportionments and budgets and passing the plate. All these definite details are necessary and inevitable, if the whole enterprise is sound and valid. But they are not enough to supply the motive of missions or the justification for missions or the enthusiasm for missions, because in beginning with the machinery we are beginning at the wrong end. The first problem to solve is, "Why do we have missions at all, and what are they trying to do?" The first question to ask is not "What do I think of the National Council?" not even "What do I think about China or Japan?" but "What do I believe about God?"

If we ask "Why are there Christian missions?" the simplest reply is the best:—because Christianity is a religion for everybody, for every race and nation. It is a universal religion. And how clearly that is true we shall see if we look at its nature and review its history. When we ask what is the heart and center of our religion, our answer is the Christian God, God as revealed in Christ. And what do we know of Him as we see Him in our Lord? First of all, we know that He is One. Christianity is universal because the Christian God is One. The universality of Christianity flows from the unity of God. You can have national religions only when you believe in national gods, and then every tribe and people will have its own gods. But the God of Christ and His Church is not a tribal or even a na-

tional deity. He is the supreme Person who made all nations of men for to dwell on the face of the whole earth. That means that God's plans for humanity cannot be limited by little human boundaries or differences of race. For our God is the God and only God in the universe. "I am the Lord, and there is none else."

But if that was all we knew about God the thought might leave us cold. More vital and nearer the core of Christ's message is the belief in God's pursuant love, in the picture of God as the Good Shepherd who seeks to find and win his children. "The Son of Man is come to seek and to save that which was lost." The love of such a God is not a gentle attitude: it is aggressive. He is unresting and unsatisfied while there is a single soul whom He has not found. And in the whole process of seeking He is the one who takes the initiative.

If we follow Christ in that belief, we shall see that God is not our achievement whom we carry to others as our contribution. Independently of all we have done or can do, He has been silently at work in all lands and in all ages. In that faith we find infinite hope and stimulus. It means for one thing, that to whatever people we go, always God has been there before us. As an old Jewish scribe once wrote, "In every place where thou findest the prints of a man's foot, there am I before thee." In other words, the missionary enterprise is not an ambitious man-made campaign beseeching God for assistance. It is a world-old and world-wide drama begun and directed by God, the winning of men to Himself, by our aid if we will have it so. The belief in God's aggressive love for His sons is like-

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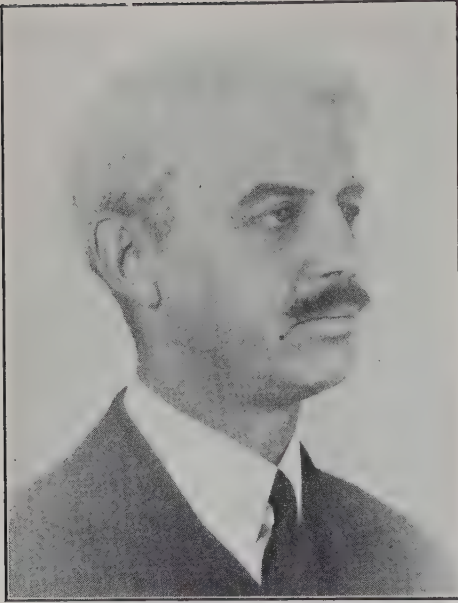


Photo by H. Havelock Pierce

THE REV. JAMES THAYER ADDISON

wise a stimulus to our feeling. It reminds us that "there is no respect of persons with God." We have grown used to the idea that God is equally interested in the Jew and in the Gentile. Another way to put it is that He is equally interested in the Hindu, in the American, in the Korean, and in the Filipino. That sounds simple enough, yet it is hard for us to grasp the amazing thought that all the hundreds of millions of yellow and brown and black men are just as well known to God as we and quite as interesting and valuable. We think of them in the mass at a distance and find them too numerous to know and too far away to matter. But He knows each one of them from within as individuals, just as He knows us. And, knowing them, it never occurs to Him that we are more important. The thought of a seeking God is no less a stimulus to work, for it means that in the pursuit of His purpose He is everywhere retarded by our lack of coöperation. It is He who calls us to be fellow-workers in the great task that He has initiated and sustains. For each of us He has ready an honorable part to play, and His power cannot be fully active until He can use us.

Founded on God's unity and His seeking love revealed in Christ is the supreme Christian ideal of the Kingdom of God. God as almighty Creator and as loving Father has pledged Himself to build His children into a brotherhood, human and divine, where His will shall prevail and where men shall serve Him by serving each other. That Kingdom is made up of the one God and the one human family, and there can be no limits to either. The field for the Kingdom is humanity, which is one, and the power behind the Kingdom is God, who is one. From that faith arises the sense of membership one with another, so that no narrow range of interest can be tolerated by the religion of Christ, and likewise the sense of all men's common relation to the one Source of life and salvation, who is God.

Now, if all this looks like so much theology on paper, we naturally ask, "How can we ourselves realize, and how can we interpret to all people, God's unity and God's seeking love, and God's world-wide Kingdom?" And the answer is—through Christ. For Christ is not simply one item in the Christian scheme to be added to the others. Fellowship with Christ is the source of all and the end of all: Christ is the Gospel. To be saved by God through Christ means to become saviours ourselves, to make God's cause our own, to take up as our own the purposes and the plans of Christ Himself. As Bishop Brent once wrote, "The Christian has to see those whom Christ sees, for the follower looks only through his Master's eyes; the Christian has to love and serve those whom Christ loves and serves, for the follower lives only in his Master's spirit. Consequently he must see, love, and serve unto the uttermost part of the earth. Being a follower of Christ he cannot help it." We may understand in theory the unity and love of God and recognize the meaning of His Kingdom, and the enterprise of Christian missions will then appear to our minds as reasonable and inevitable. But not until we know by personal experience the saving Christ and through fellowship with Him share His power and His purposes, will missions win our loyalty and capture our

FOUNDATIONS OF OUR EXPANDING CHURCH

wills. Then the motive power of that cause will be urgent and inexhaustible.

In a word, Christianity is a missionary religion because it is a universal religion, and it is a universal religion because our God is a missionary God. Theoretically, then, if we judge from the nature of Christianity, there are no limits to it. If it is true anywhere, it is true everywhere; and, therefore, it can be applied and ought to be applied everywhere. But we can say more than that, for we can appeal not only to the nature of Christianity but to its history. As an actual matter of record, it not only can be applied everywhere, it has been applied everywhere. History for nineteen hundred years reveals our religion as persistently expanding. As Christ foresaw, the Kingdom has worked like yeast. It cannot be held in; it always rises and spreads.

Beginning with the daring move of St. Paul who refused to confine the Church to Jews and those who would become Jews, that Church has never ceased to expand. St. Paul led the movement which carried the message of Christ out into the Mediterranean world and made the Church the Church of the Roman Empire. In the centuries that followed came the wide campaigns which ended in the conversion of northern Europe, through which our own ancestors became Christians. Still later, by the sixteenth century, the Cross had already advanced to America, India, China, and Japan. And finally, toward the beginning of the nineteenth century, began the greatest missionary era of all, the age in which we are now living, with all parts of the world mapped out and growing closer and with Christians numbering over six hundred million drawn from every race and people. When we recall the wide sweep of Christian history, we find that Christianity not only looks like a universal religion but acts like a universal religion.

Christianity accepts no bounds. Just as the distant and waste places of the earth have one by one been conquered by the great explorers who often went forth in the face of hostile criticism, so one by one they have been invaded by the great missionaries. The Christians who opposed

Our Expanding Church

THE ACCOMPANYING article by the Rev. James Thayer Addison is slightly abridged from chapter one of his latest book, *Our Expanding Church*. Written at the request of the National Council, *Our Expanding Church*, is one of the most significant of recent missionary books, embodying in brief compass the whole story of the new day in the Church's Mission. Just published, *Our Expanding Church* is obtainable from The Book Store, The Church Missions House, 281 Fourth Avenue, New York, N. Y., for twenty-five cents.

the spread of their own religion, like the people who opposed Columbus, were always, in the long run, shamed into silence. For Christianity simply cannot be stopped; it flows around and over all barriers set up by the meagerness of men's faith. And the reason is that the enterprise is God's idea and not ours. He will not let us rest. In Christ He gave men something that dies unless it is given away. It has not died and it cannot die, because it always has been given away and it always will be.

Christianity's very nature and its actual history prove it a religion for all mankind.

But when we have come to this conclusion we are met by the interesting fact that Christianity is not the only religion which claims to be universal. Most of the religions which offer salvation to men are universal religions, missionary in their nature and in their history. Foremost among them are Buddhism and Moham-medanism. If we are to present Christianity to a world which already has other religions of salvation, it will, therefore, not be enough to say that our religion is universal and meant for all. That is just what others say about their own. If we are to enlist in the missionary cause with

complete assurance we must be ready to claim with confidence that Christianity is not only one of several universal religions but the best, and not merely the best; it must include and complete the best in all of them. That is, it must be the absolute religion. Is that claim true, and if so, why?

The simplest way to find an answer is first to take our own point of view, to think of Christianity as competing with other religions, and to see why it is the best. And here we shall do well to center all our thought on Christ Himself. If we think merely of Christian teaching, we shall be surprised to find how much that is noble is enshrined in the sacred books of other religions. If we think merely of the Christian Church and its record in history, the case will not always be clear. If we think merely of Christians as we see them today on the street, we shall have too much to apologize for. But if we think of Christ and Christ alone, there can be but one answer. In Him we see the perfection of God's nature and of man's nature in one perfect personality. In Him we see the Christian God supreme in power, in holiness, and in love, and the Christian life as the life of man with this God and in this God. That is why "Christianity finds more in man and proposes to make more out of man than any other religion." So it is that in the revelation of Christ we have, as nowhere else, the perfect blending of religion and morality. Our morality is expressed in terms of God's will and of the advance of His Kingdom. It is fundamentally religious. Our religion is expressed in service to a personal God whose nature is love. It is fundamentally moral. In Christianity, therefore, the object of worship and the standard of character are the same.

Simply as a teacher Jesus is supreme, for He taught not in codes and laws but in principles grounded in our deep relation to God, and so there is never a word that must be forgotten or taken back. Since the ideal is ever ahead of us, there is always the vital stimulus to endless growth. But if Christ were only a teacher who left behind Him a record of words, He might be the best among many, yet He would be only one among many. It is because He was infinitely more that we are ready to be His missionaries. For it is the Christian faith that in Christ God Himself dwelt in all His fullness, so that Christ is a Saviour and Redeemer. He offers not only a doctrine; He offers motive power. He not only imparts the Truth; He imparts His own Spirit that we may know and live the Truth. He not only gives commands; He gives Himself. In all the range of religion, past and present, we shall not find His like. He is unique. And more than that, He is final. Christianity, as we know it and live it today, is imperfect and changing and growing. It is still in its early stages. But Christ Himself is final. In Him God has said and done all that God can say and do in one human personality. That is what we mean by saying that the Incarnation is the central point in history, and that is why we are confident that God means His Son to be supreme in the life of every race.

After all, however, this faith is ours because we are Christians. It presents Christ from our own point of view and tells what He means to us. What about others, with ancient faiths of their own? To meet their needs and win their allegiance we must not be content to offer the religion of Christ as competing with other religions and to state that in our

I am come that they might have life and that



FOUNDATIONS OF OUR EXPANDING CHURCH

opinion it excels them. We must be ready to take the other man's point of view, to offer Christianity as completing other religions, and to declare and make manifest that it includes and exalts the best in all of them. Only so can we present our religion not simply as relatively better but as supreme and absolute.

This we cannot do, however, until we have come to some conclusion as to what other great religions are like and how they came to be. The oldest and easiest way to account for them is to say that they are the work of the devil and, therefore, evil through and through. That explanation has the advantage of being simple, for it declares not merely that Christianity is all right but that other religions are all wrong. The only thing to do with them is to stamp them out. But it is a little too simple, for it implies that outside of Jews and Christians religion has done nothing but harm and that God has long since turned over the greater part of the world to Satan. Surely we do not need to argue against this kind of stupid arrogance. Another popular doctrine declares that all that the heathen know of God is a dim memory of what their remote ancestors learned from Him in the early days from Noah to Abraham—before the Jews were the chosen people. This theory has the advantage of recognizing some little good for which God was once responsible; but it cannot satisfy us, for it makes three large mistakes. It takes all the stories of Genesis for straight history; it implies that non-Christian religions are growing worse all the time; and it means that for many thousands of years God has taken no interest in any peoples except Jews and Christians. Plainly we need some view more intelligent and more worthy of the Christian God.

Shall we not find it in the faith that since our God is a living, seeking God who takes the initiative to win man, He has been revealing Himself in all ages to all men, so far as they were capable of receiving Him? His Holy Spirit has been everywhere and always at work and, therefore, all that is good and true in any religion has been revealed by God, for men cannot know Him in any measure except as He gives Himself to them. The difference between Christianity and other religions will then be this—that they are partial, incomplete, and imperfect, while Christianity, as we see it in Christ, is whole, complete, and perfect. To take this view of the great non-Christian faiths gives us the valued privilege of respecting and admiring what is good in them, for who can scorn what God has given? It saves us from the unpleasant tendency to be disappointed or disturbed when we find virtues in the religious and moral life of another race. It frees us to be generous and appreciative when we approach with our gifts those who are not wholly destitute.

But the missionary motive and message cannot be based simply on our appreciation of the good in those who are outside of Christianity. We go to them not primarily for what we can get but for what we can give. And what is that? It is to offer to those whose ideals are imperfect the chance for perfection; it is to offer the whole to those who know only in part; it is to offer Christ Himself to those who lack Him and need Him. And in making that offer on behalf of God we ask the Hindu or the Chinese or the Moslem to give up nothing of genuine value that he has already treasured, for, knowing his religion and ours, we are justified in the claim that there is nothing real and preci-

they might have it more abundantly—St. John x: 10



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ous in any religion that cannot be found in richer and higher form in that true Christianity which is Christ. In Him is gathered up all that is noblest in whatever men have known of God, gathered up and fulfilled and exalted. We are offering, then, to all men a religion that can include, if they are true to their best, all that is dearest to them in their own, and that can enrich their lives with the gift of hopes undreamed of and satisfactions long sought and possibilities unawakened and a new vision of what salvation means when the Saviour is Christ and the goal is His Kingdom.

Magnify the virtues of each race and religion as you will, if you really know their people at first hand you can see with utter clearness what they have to gain from accepting Christ. To the Confucianist, with his superficial ethics and his primitive beliefs in spirits and nature gods, the coming of Christ brings spiritual depth and redemptive power. To the Hindu, with his many tainted gods (or his one impersonal god) and his despair of human society, the coming of Christ brings the reviving force of one personal moral God who plans to remake the world. To the Moslem, with his oriental monarch for a god and his all too human Mohammed for guide, the coming of Christ brings the knowledge of a gracious Saviour who can welcome His followers into a free and growing Kingdom. These are the gifts which a fulfilling Christ can bring to those who know Him not. They suggest how sorely men need him.

On the other hand, if all these races need what Christ can give to supply what is lacking in them and their religion and to draw out and heighten all that is best, it is equally true that Christianity needs what these same peoples can give when

once they have met Christ and been mastered by Him. In Christianity as it is in Christ there are too many unplumbed depths, too many hidden treasures, to be fully explored and developed by any one race or little group of races. We shall not know the possibilities of our own religion until it has come to include all for whom it was meant. It will take all humanity to embody Christ that is to be. The vision that inspires all missionary labor is of that Kingdom of God which shall unite all humanity in Christ. For only a Church in which all races are at home can bring to full expression "the unsearchable riches of Christ." "The nations of them which are saved shall walk in the light of it," and each shall bring its own offering. The Buddhist offers his mysticism and his abounding charity; the Confucianist offers his devotion to social duties and his loyalty to the service of the state; the Hindu offers his instinctive faith in the unseen and his wonderful aptitude for some of those "fruits of the Spirit" that are rarest in the West—peace, long-suffering, and meekness. All these are blessed gifts that will one day serve to enrich the Church that is to be. Into that Kingdom every tribe and people will bring some God-given endowment to lay at the feet of the Saviour as their forerunners once spread the gold and frankincense and myrrh before the Holy Child; for "the kings of the earth do bring their glory and honor into it."

NOW THAT WE have sought an answer to our first question, "Why do we have Christian missions?" we are ready to ask, and more prepared to answer, the second, "What are they trying to do?"

Just as Christ is the reason for missions and the motive for missions, so He is the

In the Church's work at home and abroad, oppor-



FOUNDATIONS OF OUR EXPANDING CHURCH

goal and the fulfillment of missions. The aim of Christian missions is "the manifestation of Christ, the unfolding of His nature, the demonstration of His power, the revelation of His glory." By this central aim all secondary aims must be modified and tested. But even with this aim in the center, there have always been, and are likely to be, two different emphases. Though both are present everywhere, one group will tend to stress the one and another the other. One may call the aim to proclaim, which dwells on the need for heralding, and the other the aim to build, which dwells on the need for planting. According to the former, the chief purpose of Christian missions is to proclaim the Gospel in every quarter, to herald the good tidings far and wide until every soul has heard of Christ. The chief objective of missions will then be the evangelization of the world. This aim is especially congenial to old-fashioned evangelical Protestantism, with its emphasis on preaching the Word. It was long the main purpose of the Student Volunteer Movement, with its famous motto, "The evangelization of the world in this generation." To lay this stress on proclaiming, on the rapid announcement of the Message to all peoples, has several plain advantages. It is simple and direct, and since our main task is thought to be preaching, we can cover much ground and create a wide impression. But if we set too much value on mere proclaiming, our aim begins to show many defects. It ignores the immense difficulty of presenting the Gospel to masses of people so that they will understand it. It depends too much on mere utterance. It is almost like scattering the seed by the wayside and passing on. It tends to ignore the value of education

and organization which stand for the work of weeding and watering and fertilizing. In short, it is altogether too easy and evades the complicated problems that arise after proclamation.

More sound is that statement of the Christian aim which emphasizes planting and building, an aim that includes evangelism but only as one aspect of the task. With this purpose, we view Christianity not simply as a new idea or a new feeling which we can preach about but a new way of life which must be shared and developed. We assign great value to training and nurture and, therefore, to the Church. We make long-range plans; we count upon the slow growth and evolution of the new Christian life in the new Christian community; and, therefore, we lay stress on organization and education. In other words, our aim is not simply to convert certain individuals but to Christianize communities and nations. "The evangelization of the world may be accomplished by increasing the number of missionaries. The Christianization of the world is a vastly greater task." To achieving that end both preaching and building contribute. They can never be wholly separated. The Word of God is one gift of the Church of God, and the Church of God has the commission to Christianize the world.

If that is the Church's aim and task, we have still to consider what we mean by Christianizing the world and in that process what part missions are to play.

In Christian lands Churches and leaders differ as to what they mean by Christianizing, and so they differ, too, when they confront the non-Christian world. Here again there are two common emphases. One group will emphasize the individual and another society. One extreme is to

tunities to bring in the new day await your support



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think only of saving souls and of personal conversion. The other extreme is to think only of social welfare and to aim at Christianizing the social order. But neither purpose can really be fulfilled without involving the other. We cannot make a Christian society without saving individuals, but they can be saved only by giving their lives to redeeming society. We have long since learned that getting right with God is not merely to save your own soul from hell and win the promise of heaven but rather to become a fellow worker with God in the task of building His Kingdom on earth. So when we speak of Christianizing India or Egypt or Japan we mean not only winning souls in the narrower sense. We imply more than conversions and baptisms. We mean the hard and high endeavor to permeate the whole of social life with the Christian spirit and to apply the motive and method of Christ to every human problem in every area of society.

If that is the ultimate aim of the Church of Christ on earth, what share in the enterprise ought to be assigned to missions? Missions, of course, are bodies of workers sent out by the Churches in Christian lands to serve in non-Christian lands. They are but one instrument by which the universal Church of Christ carries on its age-long task. By their very nature they are only preparatory and temporary. They were the first stage in the process by which all the present Christian nations became Christian. Italy and Denmark and England were once mission fields, but now they are numbered among the sending countries. And missions are now the first stage in the process by which Persia and Liberia and China and other nations are becoming Christian. The purpose of missions, therefore, is to initiate Christianity where it is unknown, to map out its future in a new land, and to provide guidance and education until Christianity has taken firm root. In other words, missions exist in mission fields first to proclaim the Gospel and second to naturalize Christianity in every country

by building up native Churches, indigenous Churches rooted in the soil of each nation. And it is these indigenous national churches, Chinese, Japanese, and others, which at length take over the larger task of evangelizing and Christianizing their own peoples. So it once was in Greece and Germany and Spain, and so it will be in India and Korea and Uganda. Foreign missions thus exist, as Dr. Speer has said, "to plant a Church and launch a power and not to establish themselves as a perpetual institution." They merely set up and put in motion the Christian forces in each country and lay out the lines along which future growth will occur. They begin but cannot complete the immense task of Christianization. It is, therefore, the duty of foreign missions gradually to render themselves needless. "The missionary enterprise fades away inevitably into the Christian movement conducted and executed by the people of the land." It is to this Christian movement, expressed in the native Churches, that we must look to carry on, as the Church does here at home, the endless process of reshaping society in accordance with the purpose of Christ and of winning all men to His service.

From our point of view, then, as members of a Christian Church in a Christian land, missions mean pioneering. They are the Church in action on the frontiers of religion. Like all pioneering movements missions are a sign of the Church's vitality. More than any other of its enterprises they serve to remind us that the Church of Christ is not merely a society for preserving ancient traditions. It is not merely a local fraternity or a club for culture. It is first and foremost an expeditionary force, an organized body charged with a stirring and difficult campaign. It is a Church militant represented on every front and on every frontier. And among all who are commissioned in that Church by baptism there should prevail the sense of urgent mission, the spirit of unresting advance.

Bishop Fox Visits Isolated Montanans

Annual visitation to communicants in remote spots, instituted eight years ago, becomes less difficult as good roads supplant old trails

By the Rt. Rev. Herbert H. H. Fox, D. D.

Bishop Coadjutor of Montana

EIGHT YEARS AGO, with the Rev. J. L. Craig as companion, I set out on an exploring expedition through the isolated sections of Montana. I suppose I was the first bishop of our Church who had ever visited the sections of the state through which we went. For a number of years the diocese had been accumulating the names of people who lived on lonely ranches away from towns where they might have enjoyed the privileges of the Church. Most of these people had been little more than names to us. Our aim and objective was to meet as many of them as possible. By correspondence we were able to arrange for services every night in school houses or dance halls, which, strange to say, one finds in the most out-of-the-way places.

At that time, "Euphelia Bumps," of blessed and unregretted memory, was alive and rattling. For a Ford she did real pioneer service. In our travels we found few graded roads. Trails without any marks to indicate where they led, were our only means of getting from place to place. Sometimes we had to strike through the sage brush and trust to a sense of direction to get us to the place we wanted to reach. Frequently we would take a wrong turn and find ourselves at a deserted ranch house or in a cul-de-sac. Moreover, the trails lacked the smoothness of a boulevard. Euphelia Bumps just rattled and bumped and we were thoroughly shaken, sometimes wondering whether we would stay in the machine. To go a hundred miles under such conditions wore us out. But the result of our exploration was that we found the



isolated ranch people hungry for someone to tell them of God's love.

In previous articles in *THE SPIRIT OF MISSIONS* (September 1925, page 561; February 1927, page 105) I have told of their appeal to me to give them services, and of my inability because of the lack of men and means. That first trip, however, was the beginning of what has become an annual event in the year's work of both Mr. Craig and me. The yearly pilgrimage covers about twelve hundred miles. Most of the time we are from seventy-five to one hundred miles away from the railroad.

We have just completed our trip for 1930. One of the most striking features of the trip this year was its smoothness and ease. This time we drove Mr. Craig's new Dodge and we found that eight years had converted most of the trails into graded roads. Some have been graveled. A few years ago we had to ford a small stream called Little Pilgrim. Little Pilgrim did not treat us very well for we were stuck in the mud of the ford. On the present trip we crossed the stream over a good bridge. The trail's end is in sight.

For a period of ten days, Mr. Craig and I held services every day except Saturday. Five services were held in schoolhouses, four in churches loaned to us by our Christian brothers of other names, and one in a dance hall. Generally speaking, the schoolhouse services are more interesting. We usually start by sweeping out the building and dusting the seats. As the services are held in the evening

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A SCHOOLHOUSE CONGREGATION IN MONTANA

These isolated folk are dependent on the schoolhouse for a place of worship. The lighting at evening service is usually the headlight of a car parked at the door. Bishop Fox is at the right

and the schools have no lights, we have to commandeer whatever lights we can get. These range from a lantern to gasoline lamps or even the light of an automobile headed towards the door or windows of the school. At best, it is a dim religious light. But we always sing several hymns, of course without accompaniment. Pianos and organs are scarce one hundred miles from the railroad. We do sometimes wish we could have a little variety in hymns. Those known by people are comparatively few in number and we become surfeited with "I need thee every hour," "My faith looks up to thee," "Rock of Ages" and "Just as I am." Each place, of course, is ignorant of the fact that these hymns have been sung by us every night, and the people enjoy singing the old and familiar tunes.

Sometimes we have the Communion Service. Sometimes Evening Prayer. At one of our services of Holy Communion held in a schoolhouse 130 miles from Miles City, where our nearest church is, a woman pleaded for the Holy Communion, saying that she had not been able to receive it for forty years. In this same schoolhouse two years ago a young woman knelt on the bare floor and was

confirmed by me. She received her first Communion the next morning in her own home. This year she knelt with her neighbor, who lives nearly ten miles away, to receive this spiritual food.

Someone will say, "How was she prepared for confirmation?" She was prepared by correspondence and her own reading.

We had the pleasure of staying at her home where she lives with her husband in a sod house. They are not troubled with many visitors, for their nearest neighbors are four miles away. Occasionally they do have visitors, but the visitors are a herd of wild antelope that come and browse on their corn and flax and registered alfalfa. In their sitting room are a radio and shelves of books and a table of magazines, the constant companions of both her and her husband. Their house is at the end of the trail, and is appropriately called Trail's End Ranch.

It was symbolic to us this year, for the trails of old time are rapidly disappearing and graded and graveled roads are taking their place. The adventures of our travels of years gone by, when we had to fight gumbo mud and almost impassable trails, will soon be a thing of the past.

College Graduates Urged to Save China

Alumnus of St. John's University, Shanghai, in commencement address, stresses the special advantages and responsibilities of college men

By Y. S. Tsao, M. B. A.

Sometime President, Tsing Hua College, Peking

THE Soo Ngoo Pott Social Hall, the newest building on the campus of St. John's University, Shanghai, China, was the scene on June 28 of the fifty-first annual commencement. The graduates included thirty-nine from the university and thirty-one from the middle school. In addition to the bachelor degrees awarded there were fourteen recipients of the degree of Doctor of Medicine and one Master of Science. Among the Bachelors of Art was one blind youth, Van Foh-Pau, who is believed to be the first blind student in China to successfully complete the requirements for the bachelor's degree.

The commencement address was given in both Chinese and English by Mr. Y. S. Tsao, a graduate of St. John's University in the Class of 1900 and the holder of degrees from Yale and Harvard. While at Yale, Mr. Tsao distinguished himself in public speaking and was designated the DeForest Gold medalist in oration. Later he was attached to various foreign legations of China, notably in England and Denmark. In October 1922, he became president of Tsing Hua College, the American Boxer Indemnity Fund college in Peking.

The accompanying address is the English resumé prepared by Mr. Tsao himself of his Chinese oration.



COMMENCEMENT DAY MARKS the time when the members of the graduating class enter upon the threshold of life. As college men have often been criticized for their "rah-rahism" and idealism, it behooves them at this stage of life to review

once again the advantages gained and to determine the responsibilities that are devolved upon them.

The three distinct advantages are breadth, depth, and sympathy. The three responsibilities are to himself, to the state, and to his fellow men.

Breadth is gained by the study of the historical, political, and economic development of all the nations of the world. Improved communications and the ready interchange of ideas have made the world smaller. Wheel-barrow civilization must advance through several stages into aeroplane civilization, so the educated man must think in terms of the world. Even patriotism and nationalism must advance one step higher into that of internationalism. This ability to envisage the whole world as one is a decided advantage as it helps to break down provincialism.

Depth is the ability to think intelligently and conclusively. A college man who has taken up philosophy has followed the trend of thought of the greatest thinkers of the world concerning the greatest problems of life and the universe, so he should have evolved a personal philosophy of life for him to follow throughout his life. A college man should be independent in thought and action, and should possess the courage to live according to his convictions. This advantage will prevent him from being led away by hysterical slogans or blind enthusiasm.

Sympathy comes from the constant and intimate association with fellow students. This privilege deepens one's insight into human nature, and in these days of complexes, the element of human equation enters largely in after life. In playing tennis, the plays according to Tilden may

be classified into a number of strokes, and likewise human beings may be reduced into a number of types. This knowledge of men and affairs will facilitate coöperation and teamwork.

At this point, it is necessary to say that the world is advancing rapidly and in the international race, China is lagging behind by many laps. It is futile for China to bear hatred towards others or to yell slogans, as it will not give us the necessary wind and stamina to help us to win the race. Only patient and painstaking training taken beforehand counts more than feverish excitement of the moment. College is supposed to give that training.

Politically, China is still disturbed by civil strife, which has interrupted communications, dislocated trade, and neglected farming. Nanking was at one time filled with 160,000 office seekers. From an economic standpoint, the picture is just as gloomy. Industries have declined, taxation is high, the cost of living raised, and unemployment has increased with consequent labor unrest. Business is at a stand-still due to the silver slump and war, while communistic and lawless disturbances ravage the country side. Illiteracy is still very high and communications are inadequate.

Into such a world the graduating college men are thrown; but despite this gloomy outlook, these heavy handicaps must be courageously faced and overcome. By rights, a country like China should have immense possibilities provided everybody will put his shoulder to the wheel. College men as leaders of society must accept a greater share of the responsibility.

To himself, a college man owes the responsibility of making his life count in this world by virtue of his superior training. But the ordinary standards of the world are fame and wealth, so the college graduate must beware of the glaring signs of cheap success. St. John's men are level-headed and conscientious workers. Many of them have earned their way to positions of honor and influence, but let it be said that they have not sacrificed their principles in order to gain their ends. To be true to himself, a college man should earn fame and wealth honor-

ably and then use them again as a means to a higher and nobler end.

China is a republic, but a cowl does not make a monk and China is yet far from the goal of a free democratic state. The Nationalist Government despite its shortcomings is on the right road, so every college man should be public spirited enough to hold himself in readiness to serve the state whenever an opportunity presents itself, be it in a high or low capacity. Democracy is a prize which must be bought by the sum total of sacrifices contributed by its public spirited citizens. It has been bluntly said that a people gets the government they deserve and no more. I hope therefore, apart from the temptations of pomp and glory of official life, St. John's men will contribute to the building up of a democratic state for China.

Lastly, a college man owes a debt of responsibility to his fellow men. According to Chinese custom, a successful member of a family should help the less fortunate members. We call our fellow countrymen *Tung Pao* or brothers, but very little social service has been done for them. We hear of robbery, kidnapping, suicides, famine and starvation. What efforts have been exerted to alleviate their sufferings?

The Danish people have copied the politico-social motto from China, *Yu min tun lu* meaning "enjoying with the people." There the people are well fed and clad, and even the horses, cattle, sheep and poultry are fat and strong. Their coöperative societies lead the world, they have more free hospital beds than in any other country, there is no illiteracy and mendicancy. Compare this picture with that of China. Dr. Yung Wing the father of modern education urged us to "feel for the people." Let St. John's men bear this responsibility willingly and cheerfully, for in the final analysis of life,

However profound may be your erudition,

However transcendental your conception of life,

However benign your religion,

Humanity will forever be the sphere of your activity.

Long-Closed Nevada Churches Reopen

Bishop Jenkins has reopened churches in Austin and Eureka, typical ghost cities, where isolated folk are again being drawn into life's stream

By Rosalie Lascelles

Church of St. Mary the Virgin, Winnemucca, Nevada

AMONG THE ISOLATED towns and "ghost cities" of Nevada, Bishop Jenkins is seeking to revive and reestablish the Church. Recently, in two such places, Austin and Eureka, historic services were held in churches, long unused but now reopened. In Austin, St. George's Church, built in 1877, is a beautiful building of which many a large city might be proud. Sam P. Davis in his *History of Nevada* recalls its beginnings. In 1873, a parish was organized with Sunday services in the Court House. Four years later, on Easter Day, 1877, the Rev. S. C. Blackison, the rector, announced that the offering would be for a church building fund. When the offering was counted, it was found that one resident had given the whole amount necessary for the building on condition that the rest of the congregation give the furnishings. These included a pipe organ and carved walnut furniture which together with the building cost \$15,500, all but five hundred dollars of which came from Austin.

St. George's had a succession of rectors, but after 1896 there

was no permanent incumbent. Then the church was closed. Now Bishop Jenkins has reopened and renovated it and around a nucleus of two communicants, he hopes to develop a strong parish.

Like many another of the "ghost cities" of Nevada, Austin had fallen on evil times. At an altitude of seventy-five hundred feet, Austin snuggles between two mountains. A single narrow gauge railroad line runs to it from Battle Mountain. The engine looks like the pictures of the first locomotive built by George Stephenson, and we are told that the train arrives "when it gets there." But the Lincoln Highway has come to Austin and now most people prefer to drive across the desert.

Seventy miles east of Austin, also on the Lincoln Highway, "I have found" another "ghost city", Eureka. Yes, the early pioneers came and found; they built a beautiful stone church on the side of the mountain, dedicated it to St. James, fitted it up according to the style of those Victorian days with the ten commandments, Apostles' Creed, and Lord's Prayer, written

"RECENTLY," writes Bishop Jenkins of Nevada, "I had occasion to investigate the conditions of the church in the old defunct town of Belmont, eight thousand feet up. Fine buildings still stand there, stark and naked. Once a county seat with a splendid court house it is now occupied by one lonely family, who is lord of all it surveys. The old church still standing but dilapidated, had been broken into, the pews mutilated or sawed up for other purposes, half the floor ripped up, the Bishop's chair destroyed, but I was able to rescue the alms basin, a wooden cross, perhaps the oldest in Nevada and an iron cross which mounted the church. These should become heirlooms for I imagine that Belmont was one of the first churches that Bishop Whitaker erected.

"As against this desolation, I can tell you a brighter story about Goldfield, where the ornaments of the altar were housed for a number of years in a vacant cell of the county jail and the Bible was in the keeping of the sheriff. The old church, perhaps the finest ecclesiastical structure in Nevada, after twelve years' neglect, has been cleaned up and reopened, under the leadership of the archdeacon, who has had several baptisms and burials. Last week I made my visitation and was rewarded with six confirmations, a splendidly restored church, beautifully decorated for the occasion and a happy and hopeful congregation."

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AUSTIN, NEVADA, SHOWING ST. GEORGE'S CHURCH

All over Nevada there are these once prosperous towns which are again coming to life and need the Church's ministrations. During the first year and a half of his episcopate, Bishop Jenkins has reopened ten churches in such places

in large type on the walls, beautiful old silver, and solid carved altar and lectern. They worshiped in their church and at one time even provided an assistant for their rector, for it was a parish in those days. Then having amassed all the wealth in precious metals that Old Mother Earth could under the then known methods of mining afford them, they departed.

Up to the later part of 1882, the United States Geological Survey placed the total production of precious metals for the Eureka district at about sixty million dollars! One-third in gold and two-thirds in silver. They departed! and with their wealth, or part thereof so says history, paid the expenses of the Union in the Civil War; founded San Francisco; and laid the fortunes of many in that city, New York, and Los Angeles. When they left the desert and mountains, and in the process of time, this world, not one of them remembered to provide for the churches which their generosity had helped to build, and in which they had worshiped.

Eureka, as well as Austin and many

other of the silver state's towns now count their populations in tens and hundreds, instead of in thousands as they did in the days of their glory.

Both at Austin and Eureka, the Holy Communion was celebrated on the morning following their historic reopening services in order that these scattered communicants could make their communions.

Again quoting Davis, "Austin is one of the oldest camps in the west. Its history is like that of Eureka. Present conditions in the two places are alike. Many of the good mines are closed on account of disputed ownership, etc. These troubles in time will be adjusted, payrolls will begin again, and business activity will increase."

Both these towns are in the midst of magnificent mountain scenery which is drawing many tourists. It behooves us to help Bishop Jenkins to keep open and to maintain the churches that are being reopened in the many "ghost cities" of Nevada, remembering that the easiest way to fill the state penitentiary is to keep these churches, built by our forefathers, closed.

New Work is Begun for Arizona Navajos

Good Shepherd Mission at Fort Defiance again becomes a pioneer in replacing its hospital with a much needed orphanage and school

By the Rev. Walter L. Beckwith

Superintendent, Good Shepherd Mission, Fort Defiance, Arizona

RECENTLY at the request of the United States Government, the Institute for Government Research made a complete survey of Indian conditions. Naturally a part of the investigation was devoted to the relationship existing between missionary activities and the work of the government. In its report published under the title *THE PROBLEM OF INDIAN ADMINISTRATION*, the survey staff writes:

"The missionary societies are not bound by the great variety of duties inherent in the relationship of the guardian to the ward, and are therefore free to specialize and to render a service of experimentation and demonstration both for the benefit of the Indians and for the instruction of government officers."

This statement seems to epitomize the work of the Good Shepherd Mission at Fort Defiance, Arizona. The mission has always been a pioneer, pointing the way to services which the government might render the Indian. One of the earliest hospitals among Indians anywhere in the United States, it demonstrated the need for medical work among the Navajos. When the government assumed this burden, it again became a pioneer and devoted itself to the then much neglected treatment of trachoma. Its work in this field was one of the most important factors in awakening the government to its responsibility for the treatment of trachoma among the Indians.

Now that the government has taken definite steps to deal with the trachoma problem, the Mission of the Good Shepherd has turned its attention to another pioneering work about which Mr. Beckwith writes in this article.

AFTER MINISTERING FOR forty years to the health of the Navajos at Fort Defiance, Arizona, the Church, two years ago, began a new work there when it changed the Hospital of the Good Shepherd into a school and orphanage.

At Fort Defiance the government built a large hospital and sanatorium to care for the work so long committed to the Church, the treatment of trachoma. The Church, after a fine pioneering history in this work, has turned its efforts toward another pioneer enterprise, a school and orphanage, for which there is now no greater need on the reservation. With no other orphanage on this reservation and with the combined government and mission schools insufficient to accommodate the Navajo children who ought to be going to school, there can be no doubt but that our present mission has a sound reason for being.

Throughout its years of hospital work the Mission of the Good Shepherd grew in an unplanned, need-dictated way. When the first buildings were more than full they were added to, or simple new buildings were created. Thus for our school we have a revamped hospital in which the old operating room is now the kindergarten and where rich warm colors have replaced the hospital white.

To change from a hospital to a school is indeed a major operation at the fountain of youth. The children are very young. A few have reached the age of twelve but most of them range from three to eight. What a difference one sees in them after they have been here a few months! What a weird place the mission is to them the first day: sitting at tables to eat, the rest of the children and the

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grown-ups making more or less unified and strange noises at chapel, the beds and the rather superfluous ceremony before getting into them! The expression on their faces tells plainly that they are going to take the earliest opportunity to make a bolt from such an outlandish place. The cases of George and Jenny, named for the Right Rev. and Mrs. George W. Davenport, who were here visiting the Bishop's sister last September, are typical. Jenny, a wild, unhappy three-year-old, demanded that George get things for her by direct and natural methods. George, an eight-year-old, having nothing to do with the other boys except to throw stones or appropriate playthings was, I decided, a hopeless holdout. After a few months Jenny began to expand to that more pleasing girth of the well-fed three-year-old. She has good teeth and she began to show them in the unconscious happy way of one who is not trying to display a testimonial for some tooth paste. She is now one of the most friendly children in the mission. George is just beginning to come around. Exactly the same thing has happened with other children. Two girls who ran away the morning after their arrival have long since settled down to a normal happy contentment. The credit for this state of things is about evenly divided between two things. There is nothing of the spirit of an institution about the mission, while

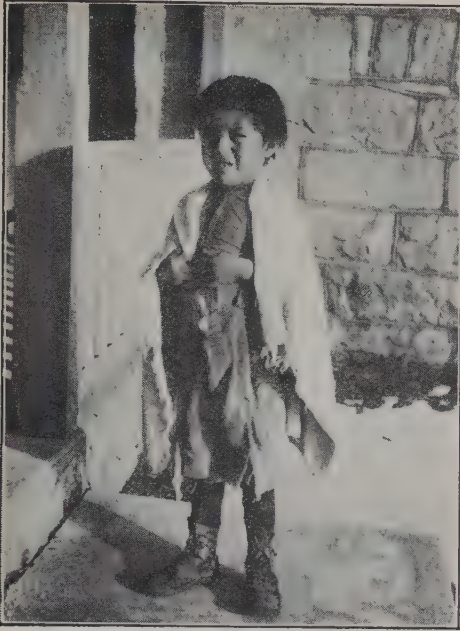
the children themselves have in their quiet way performed miracles of adaptation. Confronted by strange ways and a strange language they have shown that substance of character which is their fine tribal heritage.

The Mission of the Good Shepherd is an orphanage as well as a school. In the summer of 1928, Bishop Mitchell spent several weeks at the mission, visiting many homes and consulting with many of the leading Navajos and government workers. From the Navajos he learned of the great need for an orphanage. There were on the reservation several orphans who were much neglected. At the present moment we have one orphan and three other little children who must look to us for their home. Last fall we were swamped by applications from parents who were anxious to enroll their children, and not having as large a plant as we need we are doing all we can undertake in caring for thirty-one boarding children and five day pupils. We have learned from our short experience that we must through all available means search out the orphans who need us the most. In the years of service as a hospital, the Mission of the Good Shepherd, largely through the instrumentality of Miss Anne E. Cady, brought up six children. One of these orphans, as he himself expressed it, did nothing but chase prairie dogs until Miss Cady took him under her care as a ten-year-old boy.



THE MISSION OF THE GOOD SHEPHERD, FORT DEFIANCE, ARIZONA
The new dormitory wing is shown in the center. This mission, begun in 1892, after nearly forty years' service as a hospital has begun a new era of usefulness as a school for Navajo boys and girls

NEW WORK IS BEGUN FOR ARIZONA NAVAJOS



A NEWCOMER TO THE MISSION

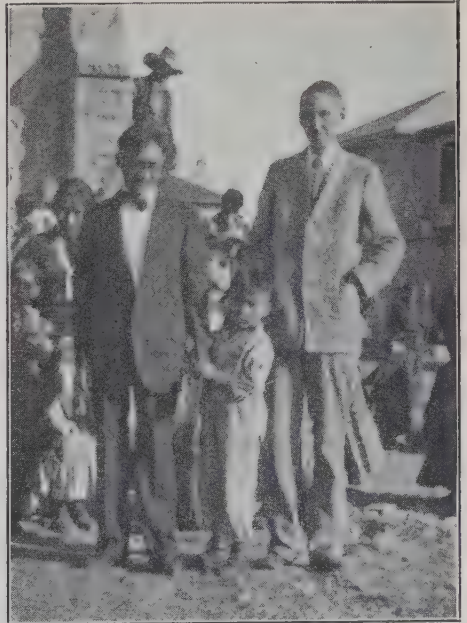
A ragged little orphan as he appeared on arrival. A few weeks later his whole appearance was happier

His eyes were in a terrible condition and the hospital was just able to save him enough vision to enable him to see his way around. From the Alamogordo Blind School, where he made a splendid record, receiving a cup as the best all-around pupil, he has this year gone to the University of New Mexico. The mission cannot claim the credit for all the advance this boy has made, for very much is due to his own courage and capability, but he shows what there is in this reservation "to seek and to save".

When the work was changed from a hospital to a school and orphanage, Bishop Mitchell stationed a clergyman here. The objective now not only comprehends an educational work, but also a pastoral and evangelistic effort. Our main reliance in this is really the interpreter, Tsche Notah, a man who has made the kind of sacrifices necessary to be a Christian missionary. In his early twenties he faced the choice of work as a cabinet maker for ninety dollars a month, or as a Christian interpreter for forty dollars. He chose the latter.

Some of the mothers and grandmothers have told me that they would like their children to learn about our God, as they know that our way is good. If we find any cases of sickness then we ask the people to let our nurse come. Miss Cady has gone into some of the homes with her eye-treating paraphernalia and after her departure all the members of the household bear evidence of a strong helping of argyrol. Trachoma is a great scourge among the Navajos. The government has a fine personnel of doctors and nurses and we would like to be a connecting link between the sufferers and this fine service. To do what we can in the way of a visiting nurse service and to bring the people who need it so much into contact with all that the government offers is the main objective of social service in our field work.

It is said that the influence of the medicine man is on the wane, but with the Navajos here the medicine man still has great influence. In his knowledge of medicine and herbs he is not up to the standards of the old herb doctor. Rather



LEADERS OF THE MISSION

The Rev. Walter L. Beckwith and his Navajo helper

he depends on propitiating the active spirits and with his well trained retinue, he conducts ceremonial sings and dances. Some dances in our own neighborhood have brought together from four to five thousand men, women, and children. With the country so sparsely populated this means that the people come from great distances, thus revealing the hold these ceremonials have upon them. We feel strongly that the system has many fatal drawbacks as a medical endeavor and in some cases we have known it to be a severe financial strain. A man who had been employed in digging a grave in our cemetery knew no peace from his mother-in-law until he had consented to have the medicine man exercise the evil spirits accumulated in such an operation as grave digging. It cost him two hundred dollars.

The goal of the evangelistic work is to establish a service of worship for the Navajos. This is certainly not the work of a day. For such Sundays as furnish a combination of mild weather and sunshine, the mission has a very interesting service. All the children are piled into the truck and are driven to some camp. With all our own children plus the twenty or more who are apt to be in the neighborhood, we have an interesting and substantial congregation. Every camp has a ramshackly structure known as a summer *hogan*. It is rectangular in shape, the sides being simply slabs leaning against the top beam, and its roof fashioned with boughs thrown over a frame work. These summer *hogans* are very attractive inside. The pinion fire sends its fragrant smoke in a pleasingly meandering and widening path through the open work ceiling. The sunshine tempered so pleasantly comes in between the slabs on the side and the boughs on top. The children and grown-ups of the mission stand on one side of the fire and the camp people make themselves comfortable and graceful, as Indians have the art of doing, sitting on the ground just opposite us. Many of the old Gospel hymns have been translated into Navajo and the service begins with two hymns and a prayer, followed by a talk

by Tsche, who accompanies his fluent Navajo with an occasional quick, easy, and vivid gesture. I do not know that he gets agreement from his congregation, but I know that they are interested.

Some of the Christian festivals also have made their impression on all the people. This is especially true of Christmas. Somewhat cynical reasons might be given for this, but nevertheless, our Christmas days can long be remembered. Last Christmas was the biggest we have ever had. Christmas eve the children gave a nativity pageant in the chapel, crowded by many visiting Indians who had arrived the night before. Soon after our early Celebration Christmas day, more Indians began to arrive and they kept on coming all the morning. The usually deserted roads revealed ponies, farm wagons, and a sprinkling of the more popular types of automobiles all converging upon us. All humanly possible generations were represented. The great-grandparents took a lively interest in all the proceedings while the plump babies jerked their heads this way and that in their Navajo cradles. The chapel was made the first destination. When the chapel was filled, there was a word of welcome from the superintendent and a Christmas message from the interpreter. During the morning exactly 399 camp Indians came to visit us, many of whom heard the Gospel for the first time.

Full to capacity as we are, and knowing that there are children whose parents are going to ask us to receive them this fall, and knowing even more anxiously that we are not in shape to take in more orphans, our next objective is a new dormitory for which the Westchester District of the Woman's Auxiliary of the Diocese of New York, largely responsible for starting this mission in 1892, are working with loyalty and enthusiasm.

The usefulness of this mission or the need for missions among the Navajos cannot be overemphasized. Though this tribe has held to the old life so persistently, the change to a different standard is sure.

Bishop Littell Surveys His New Field

Our work — its present status, opportunities, and needs—in the Hawaiian Islands challenges our interest at the beginning of a new episcopate

By the Rt. Rev. S. Harrington Littell, S. T. D.

Third American Missionary Bishop of Honolulu

THE DISTINCTIVE FEATURE of the Church's Mission in Hawaii is its interracial quality. Here, Orient and Occident meet in a manner duplicated nowhere else in the world. In a thoroughly western environment of 135,000 Occidentals, nearly a quarter of a million people of Oriental ancestry live, study, work, and play. About half of these people are Americans by birth, and the rest are developing steadily into English-speaking American citizens. And about 25,000 soldiers and sailors who serve their appointed time in fortresses and camps, and at Pearl Harbor Naval Base, must be added to the civilian population, and to the number of those who need the Church's ministrations.

In the Hawaiian Islands, these people of many races live together in remarkable harmony and goodwill. Hence it is of greatest importance that the Christian message should be presented in the fulness of its power to transform human life in all its aspects, able to meet the spiritual needs of these various races, and to show itself the great unifying force in the modern world. While the majority of the old generation Orientals adhere to their ancestral religions, there are almost unlimited opportunities for Christian evangelism among the younger generation.

They are American citizens, and are pre-disposed to be sympathetic towards all aspects of western life, including religion. Very many of these young people are abandoning their ancestral faiths and in a tragically large number of cases are putting nothing whatever in their places. In a recent religious census taken in Honolulu schools, and in communities on the other islands it has been discovered that nearly fifty percent of the younger island-born Orientals repudiate any connection with Buddhism, Shintoism, and Confucianism. They are bewildered and perplexed, and need the vision and spiritual power which Christ and His Church alone can give them.

HONOLULU, THE CAPITOL, the only large city in the islands with a polyglot people numbering 137,582, shows a growth of sixty-four percent in ten years, and contains more than a third of the population of the entire territory. Naturally this is the center of the Church's Hawaiian Mission, the See City.

Here is St. Andrew's Cathedral, where two organized congregations worship, the cathedral congregation, composed largely of white residents of the city, and St. Andrew's Hawaiian congregation, an interracial group. In addition to the

Population - Hawaiian Islands

Hawaiian	20,479
Caucasian-Hawaiian	16,687
Asiatic-Hawaiian	10,598
Portuguese	29,717
Porto Rican	6,923
Spanish	1,851
Other Caucasians	38,006
Chinese	25,211
Japanese	137,407
Korean	6,393
Filipino	63,867
Unclassified	11,197
Total.....	368,336

The population has grown forty-four percent since 1920.



HONOLULU YOUNG PEOPLE
*Recreation time at the Honolulu YPSL
summer camp*

cathedral congregation, which is self-supporting, there are in Honolulu a parish, (St. Clement's), eight missions, eight day and two boarding schools, three kindergartens, and an orphanage. Four of the missions, St. Peter's (Chinese), St. Andrew's (Hawaiian), St. Elizabeth's (Chinese) and Epiphany, are strong and flourishing, and give promise of attaining complete self-support before very long. In 1928, St. Andrew's Hawaiian congregation voluntarily relinquished a portion of its appropriation from the District Board of Missions, and each year is giving more until entire self-support is accomplished.

St. Peter's Chinese Mission is in charge of the Rev. Sang Mark, an island-born and educated Chinese who, in 1928, returned from Tonga, Friendly Islands, where he had worked for twenty years, to succeed the much beloved Canon Kong Yin Tet who died in 1927. Mr. Mark is the only priest working in the district at present whom the Church here has produced.

Another important Chinese mission is St. Elizabeth's, founded and largely main-

tained by the Procter family of Cincinnati. A few years ago a large number of young Chinese lads of Honolulu were induced to go to Detroit, to learn automobile construction in the Ford plant. In this rush to "the land of promise" were over a dozen of St. Elizabeth's best young men. Word soon came back from the United States that St. Elizabeth's men were considered the most reliable and energetic of the whole group. So largely has the parish school grown that additional classroom space must be added at once.

Holy Trinity Japanese Mission (See August SPIRIT OF MISSIONS, p. 525), which has been one of the most pressing problems of the district because it lacked land and buildings, has been provided with a church, parish house, and small residence, in the midst of the most densely populated Japanese section of the city. This great step forward has been made possible by a generous contribution from the Corporate Gift of 1929, plus seven thousand dollars raised by the Woman's Auxiliary of Honolulu. The Rev. P. T. Fukao, our only Japanese clergyman in the islands, has held on bravely through many years of difficulty, and now sees the work among the people of Japanese descent pushing forward vigorously. In connection with the cathedral, a Japanese school and vigorous evangelistic work are being carried on, while four miles south of the cathedral in the midst of a large Japanese community, a splendid piece of ground has been bought with a view to opening a third mission among the Japanese.

Mr. Fukao is rejoicing in the decision of his daughter, who is training for nursery school and kindergarten work, to offer her life to the service of God in His Church. She is an American citizen, and has offered as a foreign missionary to the land of her ancestors, in one of the dioceses of the *Nippon Sei Ko Kwai*. Mr. Fukao has held a preaching mission at Kohala, on the island of Hawaii, and hundreds flocked to hear him. This fact has opened the eyes of what can be done with more well equipped Japanese. In the Kona district, also on Hawaii, there

BISHOP LITTELL SURVEYS HIS NEW FIELD

are over fifteen thousand Japanese. Three-fifths of them are young people. This is a strong Buddhist center, and we have not a single Japanese worker, nor even a Sunday school among them,—yet.

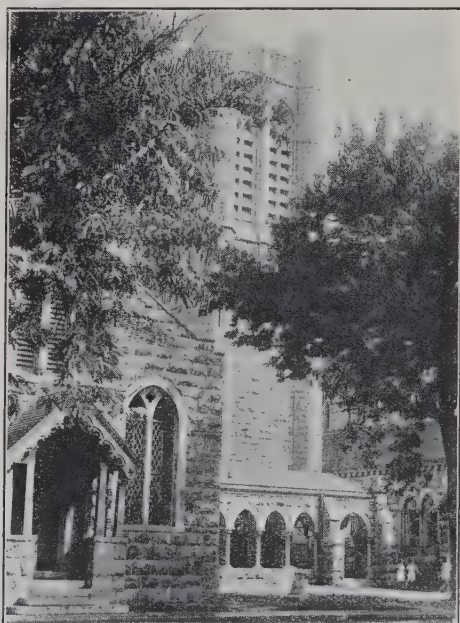
The first exclusively Korean mission of our Church anywhere in the world is St. Luke's, Honolulu, in charge of the Rev. Noah Cho, a young Korean deacon. A new building, comprising chapel, school-rooms, offices, and workers' quarters, has been built at a cost of five thousand dollars, of which amount the Koreans themselves raised one thousand eight hundred. When plans for this building were being made one of the congregation went to the priest-in-charge and said: "You know me. I am working for twenty-five cents a day. I have saved only fifty dollars, but I will be glad to offer God what I have." He handed the money to the clergyman who took it, and thanked God and him.

AN OUTSTANDING AND vital feature of the Church in Hawaii is its educational work. We may be especially proud of our two principal institutions in Honolulu—Iolani School for boys, and St. Andrew's Priory School for girls.

Iolani School, established during the regime of the English Church, has borne aloft for sixty-five years the torch of Christian education. Iolani boys scattered over the world have spread the reputation of the school. These graduates include such men as Sun Yat-Sen, first President of China, who studied here for six years; Curtis P. Iaukea, court chamberlain and special envoy to London under Queen Liliuokalani, and a prominent official under the republic and territory as well as the monarchy; T. Clive Davies one of the outstanding plantation owners of the islands; Dr. Matthew Mahahea, sent by King Kalakaua to England to study medicine; Dr. Lo Chong, graduate of Oxford, Consul-General first in London and then in Singapore; Yap See Young, outstanding business man of Honolulu; Oscar P. Cox, United States marshal; and Dr. S. T. Tyau, prominent physician at St. Luke's Hospital, Shanghai. Eight of its Chinese graduates have

become priests. In one class there have been Anglo-Saxons, Filipinos, Koreans, Japanese, Chinese, and Hawaiians,—typical of the racial complexion of the school's 250 boys.

The school occupies a spacious and beautiful location in Nuuanu Valley, which was part of one of the finest private estates on the island. Here temporary classrooms, an office, and a combined chapel and assembly hall have been built, as well as a permanent dormitory to house the boarding pupils who constitute about fifteen percent of the student body. Religious instruction, of course, is part of the curriculum and about ninety percent of the boys attend the daily chapel service. The Church has taken certain features of the development of Iolani School as the special memorial to the late Bishop La Mothe (See July, 1929, *SPIRIT OF MISSIONS*, page 451). The amount sought is three hundred thousand dollars: one-third for ground; one-third to start an endowment fund; and one-third for the first permanent buildings. The Diocese of Pennsylvania has started the



ST. ANDREW'S CATHEDRAL, HONOLULU
*An unusual picture of a corner of the Cathedral
Close in Emma Square around which our
Church activities center*

THE SPIRIT OF MISSIONS

fund with fifty thousand dollars, or one-sixth of the entire amount desired for the memorial. The special building to commemorate Bishop La Mothe will be the chapel named St. Alban's, which will be the center of the life and inspiration of the school.

What Iolani does for boys, St. Andrew's Priory, under the Sisters of the Transfiguration, does for girls. This school also dates from the time of the English mission. Sisters of the Order of the Holy Trinity, a religious body in which Dr. Edward Bouverie Pusey was deeply interested, sent out several Sisters in 1867 at the request of Queen Emma who was always a devoted and faithful Churchwoman. One of this number was Sister Albertina, who gave her life completely to the service of God and His Church, and who spent sixty-three years in these islands without once returning home, and with only a short visit of three weeks to the mainland on one occasion. She died in July 1930, leaving a record of faithful work and absolute devotion which is deeply inspiring. The Priory occupies a beautiful group of buildings in the Cathedral Close, adjoining the Bishop's House. About 250 girls, fifty of

them boarders, are given a sound Christian education, to fit them for normal, university, or a home-making career. Daily services are held at the cathedral and religious instruction is given in the classrooms.

ANOTHER OUTSTANDING CHURCH institution in Honolulu is St. Mary's Orphanage, where children are cared for by the Misses Hilda and Margaret Van Deerlin and Miss Sara Chung. For many of the children it is the only home they have ever known. St. Mary's is now supported in part by the community from the United Welfare Fund. At St. Mary's, St. Elizabeth's, and St. Mark's, Kapahulu, clinics and dispensaries are maintained by Palama Settlement, the largest welfare organization in the territory.

We must not fail to mention the Seamen's Church Institute in Honolulu, one of the most popular sailors' institutions on the Pacific. The building at present is inadequate for the great demands made on it. It occupies ground provided without charge by the Government.

In addition to the new equipment for Holy Trinity Mission, two other pur-



PLAY TIME AT ST. MARY'S MISSION, HONOLULU

With help from the United Welfare Fund, St. Mary's Mission carries on an all round community service for the Chinese children of its neighborhood. The mission is in charge of the Misses Van Deerlin, assisted by Miss Sara Chung

BISHOP LITTELL SURVEYS HIS NEW FIELD



THE MULTIGRAPH DEPARTMENT, IOLANI SCHOOL, HONOLULU

THE INLOOK, the Iolani school paper is issued from this room. This practical training is typical of the opportunities offered by Iolani to the young men of many races in the Hawaiian Islands

chases of land have been made this year, one for a new interracial mission, consisting of three lots on a strategic corner in the north end of the city, and the other near the extreme south end in the second of Honolulu's Japanese communities.

OUTSIDE OF HONOLULU, on Oahu and on the other islands, Church work is less developed but full of promise. Few of the stations are even measurably meeting the challenge which confronts them, chiefly because of the lack of clergy and other Church workers, especially trained women. On Hawaii, the Church of Holy Apostles, Hilo, is making a new start among people of all races, Orientals in particular, under the Rev. H. H. Corey, who was a missionary in Japan for twelve years, and Deaconess Caroline Pitcher, who has served many years in China. At the northern tip of the island, in the Kohala district, is some of the most effective work of the island, carried on through four missions, two of mixed races, one of Koreans, and one principally of Chinese at Makapala. At the last named mission, there are generally not over thirty communicants at any time, because of the constant removals from the village to Honolulu, but it is

unusual to have less than twenty-nine of them present at a Sunday celebration of the Holy Communion. The bishop confirmed twenty-two persons in the last class presented in this mission in May 1930. The congregation has a most useful parish hall which serves the community as a center for its religious, social, and intellectual life. For six years, the Church people who are poor struggled and yet managed to raise the share of the cost which they had promised, one thousand dollars, and at the same time, their zeal for the general mission work increased, for their offerings for work outside grew from fifteen dollars in 1920 to three hundred and twelve dollars in 1930.

Elsewhere on Hawaii there is work in the west, in the Kona Districts, with their coffee growing and cattle ranching populations, and regular services are maintained in three missions; and at Paauilo and Papaaloa to the east, in a fertile and prosperous sugar cane section.

ON THE ISLAND of Maui, there are two missions, and a parish, the last at Wailuku, the third town in population in the islands: One mission, thirty-five hundred feet up the slopes of the great extinct volcano, *Haleakala*, (House of the Sun),

THE SPIRIT OF MISSIONS



ST. ELIZABETH'S SCHOOL FOR CHINESE CHILDREN, HONOLULU

For a quarter century, in quarters now outgrown, this mission has been ministering to the Chinese of its neighborhood. In the rear are Bishop Littell, Dr. John W. Wood, and some leaders of our Chinese work in Honolulu

is a church founded for a small group of Chinese many years ago by the late Rev. Shim Yin Chin. Now his widow and daughter carry on the work instructing the children and reading the services, with a monthly communion service administered by the rector of the Church of the Good Shepherd, Wailuku. Mrs. Shim's son, a promising young banker in one of the largest banks in Honolulu, is giving up a lucrative position in order to study for Holy Orders and to help carry on the work which his father started. The other mission is at Lahaina, where the first Church school on the islands started sixty-five years ago. The faithful priest here, the Rev. F. N. Cockcroft, has won the affection and secured the support of all races and classes of the community to a remarkable degree.

On East Kauai, the Garden Island, is a country parish. Six years ago, there was no church, rectory, parish house, communicant list, or even a Sunday school. There are now over a hundred communicants, a large Church school, a beautiful church, rectory, and parish house on five acres of ground, with religious, social, and athletic activities going on seven days a week, and one of the best small voluntary church choirs anywhere, led by a former leader of the Yale Glee Club. This

mission is moving rapidly towards self-support and has produced the first postulant for Holy Orders, a promising young Japanese Church leader, to be received by Bishop Littell. On the west side of Kauai, at Kekaha, there is a promise of duplicating the splendid work done at Kapaa. Four lots have been purchased in the center of the town, and a building program has been started to include the church and parish house. The priest-in-charge has a mission at Eleele, and gives religious instruction during the week in two or three schools in that part of the island.

There is, of course, a sense in which it is true to say that no work of the Church which should be done at all, is more important than any other work. But some fields are more strategic than others, and Honolulu, at the crossroads of the Pacific, is certainly strategic, both for the Church and for the future of civilization.

The most pressing needs now are first, clergy, some to fill present vacancies, and some, especially active young priests, to live together in associate missions and to cover large areas of rural communities on two of the islands; and secondly, devoted women for work among all the races, and particularly for strengthening and extending Church work among the Oriental populations.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



THE TAJ MAHAL, AGRA, INDIA

Reputed to be the most beautiful building in the world, the Taj Mahal is but one of the many interesting bits of Indian life with which the current study of India will familiarize us. In an early issue, Dr. John W. Wood will write of the invitation which our Church has received from the Church of India, Burma, and Ceylon



FIRE BURNS ROOF OF NEW DORMITORY AT ST. PAUL'S, LAWRENCEVILLE

*On August 8, fire destroyed the roof and top floor of the Julia C. Emery Hall, a new girls dormitory at St. Paul's Normal and Industrial School, Lawrenceville, Virginia.
(See page 633)*



WHEN BISHOP FOX VISITED THE ISOLATED IN "EUPHELIA BUMPS"

For eight years Bishop Fox and the Rev. J. L. Craig have made an annual visit to widely scattered Church people in lonely places of Montana. The hard travel of the early days has been succeeded now by easier going. (See page 581)



ORTHODOX LEADERS IN PROCESSION AT CANTERBURY SERVICE

The presence at the opening service of the Lambeth Conference of official representatives from the Eastern Churches was a striking feature of the occasion. During the conference, the Rev. W. C. Emhardt, Ph.D., was one of their official chaplains



Keystone View Company

THE END OF THE LAMBETH CONFERENCE

The Archbishop of Canterbury at the head of the procession of bishops entering Westminster Abbey on August 10 for the closing service of the conference at which our own Presiding Bishop, the Rt. Rev. James De Wolf Perry, D.D., preached

STEWARDSHIP for the NEW

I earnestly call these challenging statements to the attention of the whole Church.

THE distinct and clear objective of the Mission of the Church is the building up of the body of Christ in the extension, enrichment, and establishment of His Kingdom, to the end that the things which He began to do and teach may be perfected in the life of humanity.

—Adopted by
General Convention

JUST as Christ is the reason for missions and the motive for missions, so He is the goal and the fulfillment of missions. The aim of Christian missions is "the manifestation of Christ, the unfolding of His nature, the demonstration of His power, the revelation of His glory." By this central aim all secondary aims must be modified and tested.

MISSIONS mean pioneering. They are the Church in action on the frontiers of religion. Like all pioneering movements, missions are a sign of the Church's vitality. More than any other of its enterprises they serve to remind us that the Church of Christ is not merely a society for preserving ancient traditions. It is not merely a local fraternity or a club for culture. It is first and foremost an expeditionary force, an organized body charged with a stirring and difficult campaign. It is a Church militant represented on every front and on every frontier. And among all those who are commissioned in that Church by baptism there should prevail the sense of urgent mission, the spirit of unresting advance.

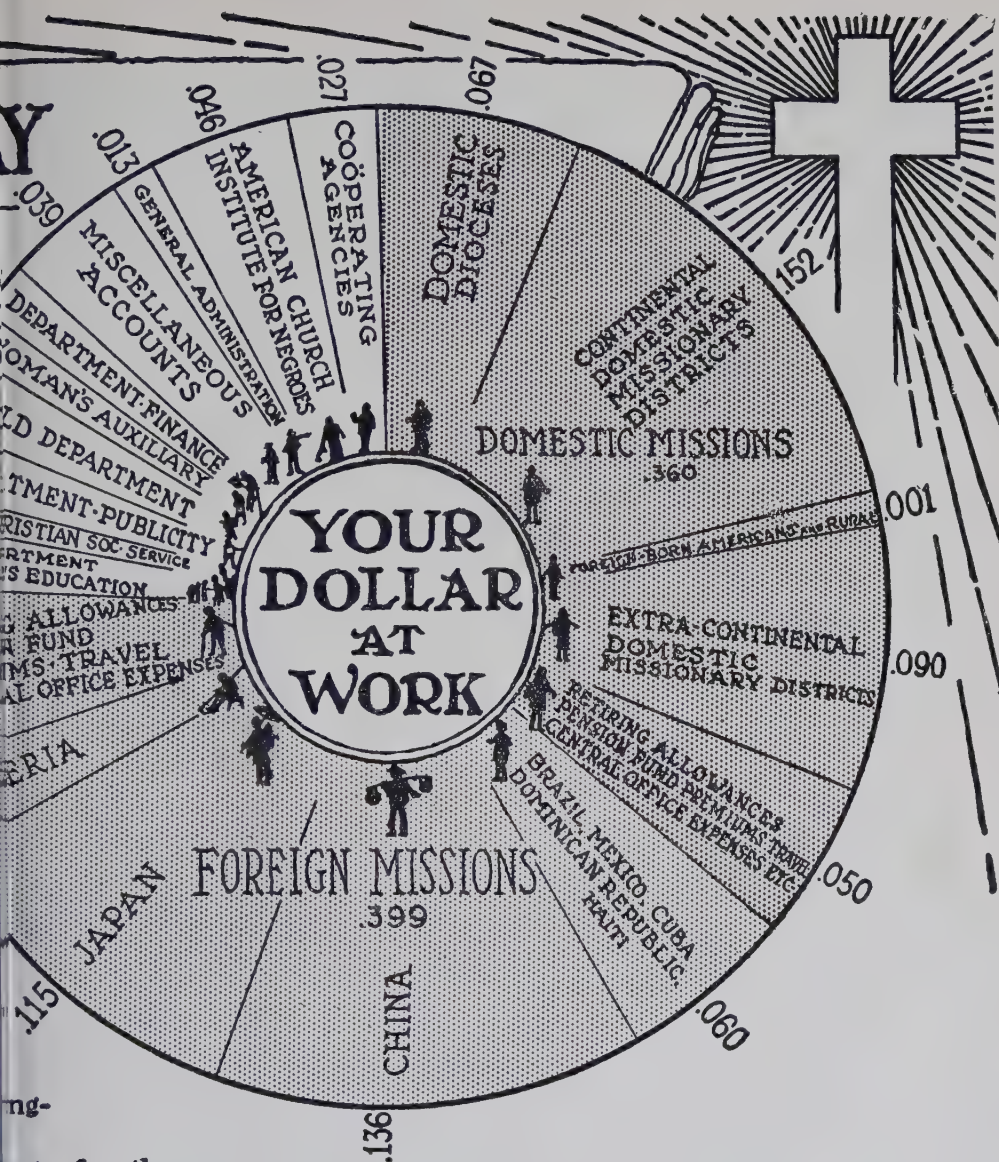
—James Thayer Addison in
OUR EXPANDING CHURCH.

These pages are reproduced from *Our New Day* (No. 2148) published by the Field Department of the National Council.

IN contrast with the vast reaches of the task of ending war or of restoring the unity of Christ's Church, our own Church's mission as expressed in what we call its Program seems small. It is, as measured in numbers, but it is not, if measured in values. It is the same task of building unity in God's great family.

The money which we are carrying out of the Church for the missionary whom we thus sacrifice for the unity of men in the Church to grow up in service is revealing that the city streets is stirring the





...ute for the
 ...ram in nation, diocese and parish, is our part in that task. The
 ...ut is preaching everywhere as he preaches the Gospel, the mes-
 ...The teacher in the parish school at home is helping children
 ...ll knowledge of what their sonship really means. The social
 ...unity as well as the dignity of human life. The evangelist on
 ...ng sense of kinship which lies hidden in all men's souls.

—House of Bishops

EVERY MEMBER CANVASS
 ...MBER 30-DECEMBER 14 1930.

THE NATIONAL COUNCIL OF THE PROTESTANT EPISCOPAL CHURCH

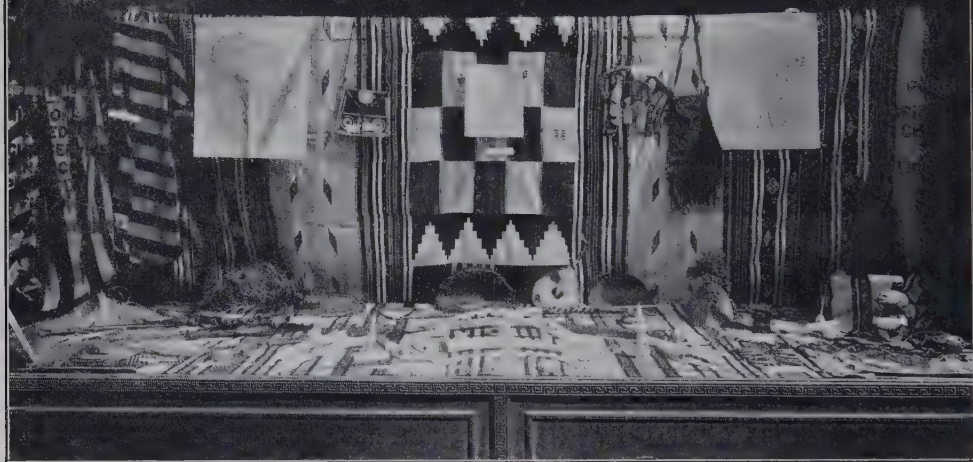


Photo by Criterion Photocraft

LIBERIA ON FOURTH AVENUE, NEW YORK

The Church Missions House windows are constantly used for exhibits of the Church's work. This showing of Liberian craftsmanship loaned by a recently returned missionary drew crowds of passers-by to think of our oldest foreign mission field



INDIAN LEADERS AMONG THE OJIBWAYS OF MINNESOTA

Bishop Bennett of Duluth with his Indian clergy and lay readers. The group includes the Rev. C. T. Wright (retired), Archdeacon Boyle, and the Rev. E. C. Kah-o-Sed



WITH BISHOP BINSTED IN FUKUSHIMA, TOHOKU

The congregation of our mission in Fukushima on the occasion of the recent visit of the Rt. Rev. Norman S. Binsted, D.D. This mission, numbering about fifty communicants, is in charge of the Rev. I. Aoki



Photo by Lionel Green

PLAZA ANTONIO PRADO, SAO PAULO, BRAZIL

In this great modern city in the coffee growing state of Sao Paulo, the Church has only one small mission, the Church of Our Saviour, in charge of the Rev. S. Ferraz



THE RT. REV. GOUVERNEUR F. MOSHER, D.D.

The second missionary bishop of the Philippine Islands under whose guidance for the past decade our work at the gateway to the Orient has been carried on. The educational aspects of this work are described in the following pages by Miss Whitcombe, who has been in the Islands since 1903

Education Looms Large in Philippine Work

In making of active followers of Christ, our schools in the Philippine Islands recognize the supreme importance of religion in education

By Eliza H. Whitcombe

Teacher, Mission of St. Mary the Virgin, Sagada, P. I.

SPEAKING ON EDUCATION at the recent convocation of the Philippine Islands (see JUNE SPIRIT OF MISSIONS, pp. 382-385) the Rev. George C. Bartter, missionary in the Philippines for some twenty-five years, said, "Unless the chief end of our schools be the making of Christians and training of young people for evangelistic work, there would seem to be no reason at all for our having schools." This emphasis on the religious phases of education is today receiving increasingly widespread recognition. A recent writer on primary and secondary education in *The Nineteenth Century* (British), says, "No education can produce an educated democracy which does not place spiritual values first," while in a recent editorial in *The Living Church*, I find these words:

"The Church school—What is it? Surely it is this vital daily contact with the Church side by side with preparation for college. . . . What is the Church plus? Is it not in the attitude taken by Church people toward the problems of life, whatever they may be? And what is this? Surely it is the attitude that the vista is eternity. Because each man and woman and child is beloved of God and is a partaker in the redemption of mankind, what will aid the straight growth and right unfolding of each individual's bit of life on earth is a matter of tremendous import."

In the May *Diocesan Chronicle* (Philippine Islands), the Rev. Vincent H. Gowen, priest-in-charge at Besao, an Igorot mission, speaking of preparation for the bishop's visitation, says, "In the outstations we were able to send boys from the Sagada school for three successive Sundays to rally the Christians. They met with considerable enthusiasm and emphasized our need of educated helpers to do this every week. In the same number, the Rev. Benson Heale Harvey, speaking

of changes in Moro customs, says, "Shall those of the future be merely western or shall they be vitally Christian? The answer lies largely in the extent of the support given to our day and boarding school in Zamboanga (Miss Bartter's school) for it is the only one which is making a serious attempt to reach the Mohammedans of southwestern Mindanao and to bring to them Christian ideals."

Those who have been in these Islands for many years have been able to see some results of Christian education. Although in some cases the contact was for a short time only, it has had its effect. About fifteen years ago, eight or ten girls from a town far distant from Bontoc came and asked to be admitted to All Saints' School. I hesitated because of the distance from their town and the resulting difficulty of looking them up in case they did not return after permission to go home, etc. Such occurrences were frequent in those days as there was great parental opposition to education for girls. They were too valuable for work in fields and homes to be easily parted with. However, these girls were admitted and while rather bright, were troublesome and a disturbing element in the school. It was not long, however, before one by one, under one pretext or another, they all left. I saw nothing of them for years, but soon after coming to Sagada I met one of them who is married and living nearby. She evidently let the others know for all but two, one of whom is living in Baguio and whom I saw once when there, and one who had died, came to see me. Last year one of the girls, Filomena, who has a lame father and an almost blind mother to look after as well as her own

THE SPIRIT OF MISSIONS

little family, took a baby of her town whose mother had died. It seemed quite an heroic thing to do. The baby was a most puny little thing and seemed as if it was surely near to death's door. Filomena brought it at once to Sagada, a long walk, to be baptized, and to the dispensary for treatment. Milk and other things were given to her for it and sent to her several times. The child is now thriving. Filomena has also brought several women and children to baptism. The little seed sown long ago bore fruit.

Recently the Rev. George C. Bartter was asked by some students at the government farm school some miles from Baguio, if he could have the celebration of Holy Communion at five-thirty instead of six-fifteen as heretofore. This request was made because attendance at the Celebration on the part of the girls caused some difficulty about the breakfast hour, and a teacher had suggested that no girls be allowed to attend. The girls themselves decided to solve the difficulty by asking for the celebration at an earlier hour. The request was of course granted and more than the usual number of communions were made. "It is certainly a mark of Christian character," writes Mrs.

Bartter, "that in the face of such want of coöperation, the girls themselves saw fit to solve the difficulty in this way." The girls were former pupils of our own mission schools who had gone on to this farm school, the only government high school open to Igorot girls. Surely their life in the mission schools stood them in good stead and proved its worth.

Other results of Christian education among these pagan mountain people are everywhere apparent. The representative to the Philippine legislature for this district is a former mission boy, Clement Irving. If he were asked, "Who has been the greatest influence in your life?" without doubt he would say, "Deaconess Hargreaves." His bringing up was in the main hers. Then there is Dr. Hilary P. (Pit-a-pit) Clapp, well known to the readers of THE SPIRIT OF MISSIONS, who as District Medical Inspector, now holds the highest medical position in the Mountain Province. If he were asked the same question, with no hesitation whatever would he answer, "The Rev. Walter C. Clapp and Bishop Brent." Hilary was the first Igorot boy baptized in All Saints' Mission, Bontoc. The superintendent of the Bontoc hospital was a former mission



SCHOOL BOYS DANCING AT SAGADA FIESTA

A picturesque feature of school life in our mission schools is the annual fiesta at which the boys and girls give fine exhibitions of their native games as well as athletic games and contests

EDUCATION LOOMS LARGE IN PHILIPPINE WORK

boy under Father Clapp, as he was familiarly known to his people. He was also at Easter School, Baguio, for a time when Dr. Drury, the present headmaster of St. Paul's School, Concord, New Hampshire, was its head. A number are nurses, school principals, teachers, etc. Some of the girls are just busy mothers of families, but a noteworthy thing is that the children of these families are sent to school at the earliest possible age.

To leave the Mountain Province and go to Manila, we find two sisters, Margaret and Madeline Pond doing valuable work. I say doing, but Madeline who has been in charge of the kindergarten at St. Luke's Church, has recently died after a short illness in St. Luke's Hospital. Margaret is a nurse in St. Luke's Hospital of which she is a graduate. Both sisters were among the first children of the House of the Holy Child, a home and school for American-mestizas.

THE CHURCH's educational work in the Philippines naturally follows the general outlines of the whole task and is carried on among the:

Igorots of the Mountain Province
Chinese in Manila

American-mestizas in Manila
Moros of Zamboanga
Pagan Tirurai of Mindanao.

For the Igorots we have Easter School in Baguio, and the schools of All Saints' Mission, Bontoc, and the Mission of St. Mary the Virgin, Sagada. Although there is no school connected with the mission at Balbalasang, through the friendly attitude of officials, our missionaries have daily access to the government school where we give the one hundred and fifty pupils regular religious instruction twice a week.

Among the Chinese in Manila is St. Stephen's Chinese Girls' School; for the American-mestizas, the House of the Holy Child; and among the Moros, Miss Bartter's School.

In Upi the limited missionary staff makes a mission school entirely impossible. Here, as at Balbalasang, the most cordial relations exist between the government officials and the missionary, the Rev. Leo G. McAfee, who plans to give religious instruction in the government school.

All of the schools follow in the main the curriculum of the government schools and have primary and intermediate grades, while Sagada and St. Stephen's



GIRLS OF THE HOUSE OF THE HOLY CHILD

One of Bishop Brent's earliest enterprises was the House of The Holy Child in Manila to care for the homeless and deserted mestizas in the Islands. The children who are old enough attend the public schools

THE SPIRIT OF MISSIONS



ALL SAINTS BOYS' SCHOOL, BONTOC, MOUNTAIN PROVINCE

Here sixty Igorot boys receive a Christian education while in the adjacent school for girls about fifty girls are cared for. In the center are the Rev. E. A. Sibley and the Rev. William H. Wolfe

Chinese Girls' School have in addition a high school. Last year it was decided to make the Sagada high school, the mission high school for the Mountain Province rather than try to have high schools in all four centers. During the coming year (our school year begins in August), we shall have from twelve to sixteen pupils from the other stations. Both Sagada and Bontoc have a number of outstation schools from which the pupils may come to the central schools after completing the third grade. These outstation schools are taught entirely by native teachers, while the central schools have several American teachers. In Sagada, for example, English is taught by Americans from the second grade up. In Bontoc, the children of All Saints' Mission, above the second grade, attend the large government central school there.

Religious instruction is given regularly in all grades. The pupils in both Sagada and Bontoc attend a daily celebration of the Holy Communion and Vespers, which is just as much a part of the daily routine as taking a bath or getting a spelling lesson. Nor is it done with apparently the slightest feeling of irksomeness. It is the life. The coming to Easter School, Baguio, of a priest-in-charge for the first time in the history of the school, is a high-water mark, which should increase the

effectiveness of its religious instruction.

Industrial work plays an important part in the curriculum of all our major schools in the Mountain Province. At Sagada this work for boys includes gardening, carpentry, plumbing, and printing. All the boys have their own gardens which provide vegetables for sale to the school. Some also work in the mission garden, as well as in the office, dispensary, as house-boys, helpers about the church, or as cooks for the school. The jobs are rotated to insure the boys getting a varied experience. For their vegetables and for the jobs the boys receive pay, from which they pay very small fees to the school.

The Sagada girls as well as those at Bontoc and Baguio do beautiful lace and weaving.

All the schools encourage sports and games of all kinds which at the annual *fiestas* provide some fine exhibitions of vaulting, racing, baseball, basketball, etc.

In Tukuran, Bontoc's most important outstation, where Deaconess Routledge has been in charge for many years, there is now a small girls' school in the care of a former All Saints' Mission girl. Like all outstation schools, it is a day school.

The schools are full to overflowing. Sagada has sixty-five boys and fifty girls as boarding pupils, and about forty boys and twenty-five girls as day pupils. At



EASTER SCHOOL, BAGUIO, MOUNTAIN PROVINCE

The recent coming of the Rev. Robert F. Wilner to Easter School has meant much to the development of its religious life and of the seventy Igorot boys and girls under its care

Bontoc there are about sixty boys and fifty girls in the schools. Some thirty or forty small folk come as day pupils to kindergarten and the first and second grades. The outstations provide for some hundreds more in both missions. The chief difficulty in outstation schools is to secure any regularity of attendance. The age-long reason for doing or not doing anything in Igorotdom, "I like" or "I do not like" has full play in these little *barrios*, so that it is not uncommon to find an enrollment of a hundred with an attendance one day of thirty and on another of eighty. The mystery is not why the children do not learn more but why they learn anything. Easter School has thirty boys and forty girls in the school. At present there is no kindergarten or first grade. A kindergarten is greatly desired and it would soon provide a first grade.

While speaking of the Mountain Province, Brent School, Baguio, a boarding and day school for American boys and girls, must be mentioned. While not a mission school, it is a Church school. It is more or less self-supporting, with an enrollment of sixty-five boys and thirty girls, seventy-five of whom are boarders, and a staff of headmaster and ten teachers. Besides the girls and boys from the Philippine Islands, several have come from China, Sumatra, Java, etc., showing

the reputation the school is achieving. The Rev. Robert F. Wilner of Easter School is the chaplain but it is proposed that the school shall have its own chaplain as soon as possible, thus releasing Mr. Wilner for more definite mission work.

One more piece of work in the Mountain Province must be mentioned: that which the Rev. Lee L. Rose is doing in training lads, side by side with their high school studies, for possible work in the Sacred Ministry. This training is on lines developed by the late Bishop Weston of Zanzibar. The lads accompany the priest on his visits to the outstations and assist him there as well as giving the sermon at Sagada on Sundays. Needless to say, the sermon is carefully prepared with Mr. Rose first. It is hoped that this small beginning may lead to great things, but it is of course a case where the only wisdom lies in making haste slowly. As in all good building, all depends on a deep and sure foundation.

St. Stephen's Chinese Girls' School in Manila, a day school, reported for the last year three hundred and eighty pupils. The late Mrs. H. E. Studley was the first and for many years its beloved principal. In speaking of this school at convocation, the Rev. George C. Bartter said: "With their present inadequate school buildings, I imagine this school is a perfect example

of the old woman who lived in a shoe! It certainly looks as though the girls of China, for long centuries suppressed and denied an education, were now rising up and demanding as good an education as the boys, and stranger yet, their parents are willing to pay the bills!" During the first semester of 1929, \$3,720 was paid in tuition fees. The school operates two buses which are paid for by the pupils who use them. Pupils are carried from kindergarten through third year high school, which completes the high school course according to the Chinese curriculum. In addition to the regular academic studies there is music, drawing, sewing, and gymnastics, with cooking and house-keeping for the third year high school. A troop of Girl Scouts supplements the gymnastic drill and singing. Most important in the curriculum is the religious training. Every day a school service is held in the church, and the Holy Communion is celebrated once a month in place of the school service. The Gospels and the lives of Bible characters are studied. Two or three responsive prayer leaflets have been prepared which are used in conjunction with hymns and Bible readings. About one-third of the pupils attend Sunday school regularly; the rest are either Roman Catholics or do not attend any church. The high school has a course in the New Testament in Chinese. The aim throughout is to make the life of our blessed Lord as real and vital as possible.

The House of the Holy Child is now primarily a home for American-mestiza children and not a school. There are some thirty children in its care, most of whom at present are wee folk under school age. Those old enough to go to school attend the public schools, and the Sunday school at the Cathedral of St. Mary and St. John, the rector of which is their chaplain.

St. Luke's kindergarten has an attendance of about twenty-five children, most of whom come from homes with busy mothers and none too attractive surroundings. Here their lives are made happy and they are given loving and intelligent care for several hours a day. Visits to the dispensary at St. Luke's Hospital in case of

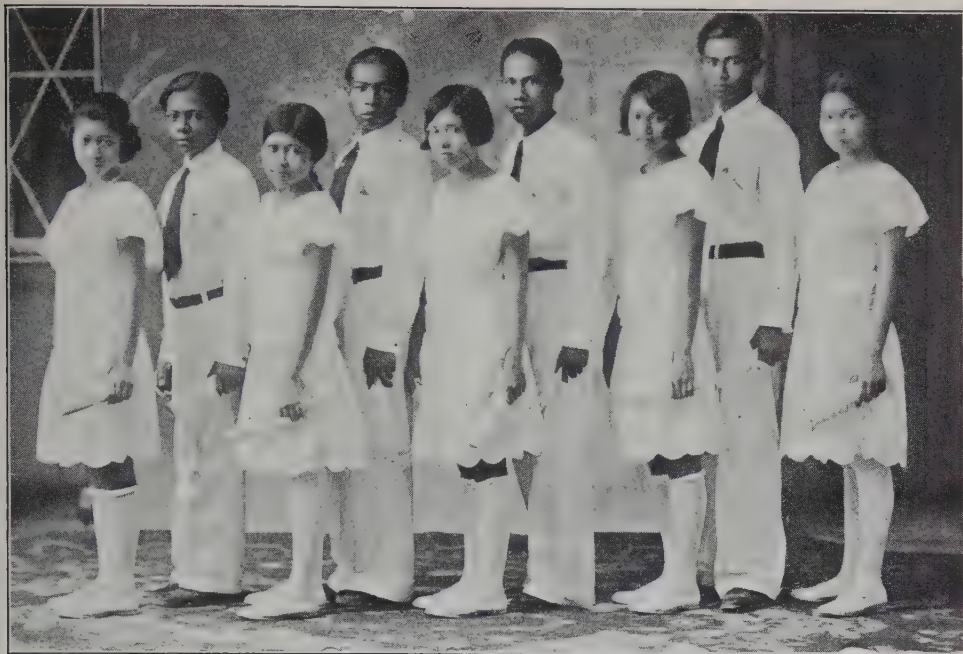
need are an important part of this care. As stated before, Miss Madeline Pond, one of our own House of the Holy Child girls, and a trained kindergartner, was in charge until her death a few months ago.

The Moro Girls' Dormitory and School in Zamboanga reports five teachers and all grades from kindergarten to seventh. There are thirty-one girls in residence and seventy-eight day pupils, thirty of whom are boys. There are many large boys in school, and many more begging to be admitted. There is no dormitory for boys, but it is Miss Bartter's ambition to have a high school and a dormitory for boys. Most Moro children are good students and there is now keen competition instead of the indifference of former years. All of the children attend Christian services and there is much curiosity and interest in Christianity on the part of the young people. Recently this has resulted in the first converts to Christianity, two being baptized and one confirmed. Miss Bartter also hopes to have two more baptized this year. Most of the girls want to be baptized but their parents will not consent. Last year there were seven graduates from the seventh grade, and nine this, all of whom are going on to high school.

EDUCATION IN THE mission could easily fill a whole volume, but perhaps enough has been said in this brief sketch to show what it is that we are trying to do: to help all these different peoples to a life with clean souls and clean minds in clean bodies; to make their lives higher in every way with the vista that of eternity. To us, of course, that means training in the Christian life, side by side with what is generally understood by education. To us, education apart from training in Christianity is unthinkable.

It must be remembered that, with every group, we are working against heavy odds, against absolute opposition in many cases. Among the Igorots there is still the opposition of the older folk, more especially to education of girls. This does grow less and is today nothing like what it was fifteen or twenty years ago, when one took in some little girls in the morning only to have them most certainly removed by

EDUCATION LOOMS LARGE IN PHILIPPINE WORK



1930 GRADUATES, MORO SETTLEMENT SCHOOL, ZAMBOANGA

All of these young Moros are to enter the public high school this coming year. The school has recently rejoiced in its first converts, two being baptized and one confirmed

irate parents in the evening. Among the Moros there is the same traditional opposition to the education of girls with an especially pronounced opposition of course to Christianity. Probably no other part of the mission work demands such infinite tact and patience. In the work with the American-mestizas there is not the direct opposition perhaps, but there is an equally hard thing to bear with and overcome, a background of caprice and immorality. Among the Chinese the troubles and struggles and changes in China have to an extent their counterpart among the Chinese population in the Philippine Islands.

Among our many perplexing problems is that of the kind of education to give, particularly to the Igorots, just emerging from their primitive condition. Probably none of those engaged in their education, either in the government service or in the missions, is satisfied with the kind of education now being given. If twenty-five years ago a group of real educationists might have been sent to the Islands to carefully construct a course of study on the basis of the life needs of the people,

what wonderful things might have been accomplished toward the right growth of this interesting people! It was virgin soil and the opportunity such as cannot come again in its entirety. But opportunity there still is. The field is barely touched, the first generation is barely touched, for what, after all, are twenty-five years in the education of a race untouched by it before! Professor Julian Huxley's recent comments on educational conditions in Africa, after a journey there, might easily have been made of the Igorot: "We are apt to forget that the African (Igorot) has no background to his schooling. He steps out of the tribal tradition, the immemorial tradition of barbarian life, rigidly regulated by custom, highly impervious to new ideas or any conscious change, and is confronted with an exotic offshoot of western civilization." Then he speaks of "the ideal of African (Igorot) education—something which shall be adapted to the native and his needs, which shall evolve naturally out of his own traditions and at the same time help him to grow in the ideas of civilization."

Southern Layman was a Rural Evangelist

For nearly fifty years Mr. Sam S. Nash labored among his rural neighbors whom he gathered into missions of Calvary parish, Tarboro

By the Rev. Theodore Partrick, jr.

Editor, the Carolina Churchman

WHEN AN INDIVIDUAL becomes an institution there's an interesting story waiting to be told. When that individual is Sam S. Nash, of Tarboro, Edgecombe County, North Carolina, none of the materials of a romance are lacking.

Scion of one of North Carolina's most distinguished families, son of one of its governors, Mr. Nash is today at eighty-two a figure of statewide importance. But when one thinks of him it is of an humble yet marvelously effective disciple of Christ.

The setting for Mr. Nash's story is itself deserving of a separate story. Calvary parish, Tarboro, comes nearer to embracing all of the activities and vital statistics of a missionary diocese than it does of a parish. The parish church is the center of a perfect network of missions that it has founded, nourished, and is today ministering to. In its care are rural churches, cotton mill churches, and chapels in charitable institutions. One of the colonial parishes, its present rector is the Rev. Bertram E. Brown.

In the center of the manifold activities of this parish is Mr. Nash, at eighty-two years of age as erect and tireless as ever. One of the rural churches he took charge of in its infancy, forty-six years ago! Two others he established. All three have known his loving care throughout their existence, and all of them are visited by him every Sunday. The parish church sees him on Sunday only at the early Celebration; the rest of the day he is feeding and shepherding the sheep of his own fold. And for forty-six years he has done this, without one cent of expense to the Church, in every conceivable kind of weather; sometimes on horse back, sometimes walking,

and in these later years by automobile. He has been more than a missionary, founding churches and leading people to baptism and confirmation; he has been the friend, counsellor, father-confessor, and example of Christian life for a whole county. The people love him because he first loved them. They go to him for every kind of help, for they know that they can depend on him to understand.

Much of what Mr. Nash has done has been made possible by the coöperation of associates, clerical and lay, men and women. In the forty-six years that he has ministered to the people of the countryside in Edgecombe County he has had the active and loyal assistance of innumerable organists, Church school teachers, chauffeurs, and priests. But this long and willing train of attendants is but another tribute to the man; to his profound love of God and his fellowman, to his charm, to the noble simplicity and depth of his faith. Men and women have been warmed into zeal by the fires that burn within him, and have followed him without delay.

Forty-six years ago Mr. Nash disengaged himself from the activities of Calvary Church far enough to permit his taking the responsibility for carrying on a country mission, some ten miles from the town of Tarboro, started by a young woman, Ida Staton, who later married a son of the rector of Calvary parish, the Rev. Joseph Blount Cheshire, a brother of Bishop Cheshire. About 1881, Miss Staton, fresh from the teaching and influence of St. Mary's School, Raleigh, North Carolina, returned to her home in a section of Edgecombe County where there was not a single member of the Church.

SOUTHERN LAYMAN WAS A RURAL EVANGELIST

She began a Sunday school in the Grange Hall, near her home. At first she taught it herself and endeavored to interest the children of the neighborhood in its teaching. Finding her efforts successful, and feeling the need of assistance she called upon members of Calvary Church, several of whose young men and women became interested and came to her aid. Then the Rev. Walter J. Smith, Dr. Cheshire's assistant at Calvary Church, took the work under his charge and began services, which soon resulted in the erection of St. Mary's chapel which was later moved to Speed, a nearby town.

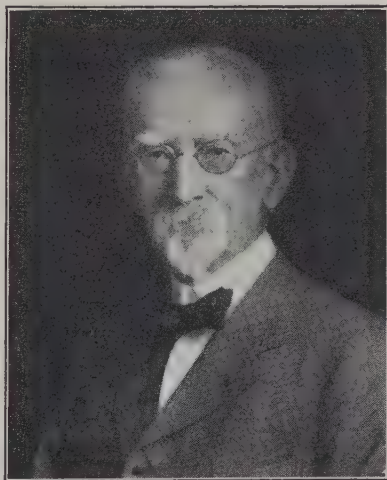
In 1884, Mr. Nash came into the life of this church, and has been there ever since. Today he goes there every Sunday morning to conduct the Sunday school, and back again at night with the present assistant at Calvary Church, for Evening Prayer. A monumental labor of love has been performed in this half century that St. Mary's, Speed, has known Mr. Nash.

A child of this labor was born in 1891. Several young girls who had attended the Sunday school at St. Mary's moved to another community, about five miles distant. On Easter Day, 1891, Mr. Nash received a letter from them, inviting him to start some work there. On the following Sunday, he began a Sunday school in a hall over a country store, and from that beginning evolved Grace Memorial Church, Lawrence. Mr. Nash was warned by residents that it would be useless to begin work there, as all other attempts had failed. But he continued to go there every Sunday afternoon, after his morning at Speed, until in 1894 a beautiful church was built for the use of the growing congregation. Part of the necessary funds for the new church were given as a memo-

rial to Eliza Battle Pittman. An anonymous gift of a ten dollar gold piece was the initial contribution. The people of the community gave much of their labor and materials. Miss Kate Cheshire, a sister-in-law of Mr. Nash and a sister of the Bishop, carved the beautiful altar and reredos that are the prized possession of the church. Miss Cheshire did another piece of work in connection with Grace Church, Lawrence, that has had far-reaching results. In the 'nineties the people were as badly in need of schools as they were of churches. Miss Kate, as she is affectionately known in the Lawrence community, built with her own funds a cottage on the church grounds, and for several years taught and maintained a school. This was a great feeder for the Sunday school and church.

At a funeral in Grace Church one afternoon in 1910, Mr. Nash saw a large group of men, many of whom were strangers to him. One thing that Mr. Nash will not do is to let a man who comes under his observation remain a stranger to him.

The friendliest of men, he radiates a geniality and courtesy that are irresistible. He inquired about these men, and was told that they came from a backwoods section, remote from main roads and churches. After some investigation he found that a real need existed for a Sunday school and church services in that community, four miles from Lawrence. So a Sunday school was started at once, in a barn owned by an old friend of Mr. Nash's. An acre of ground was given, and a church building begun within the year. It became St. Matthew's, and during its life has served the community exceptionally well. For twenty years the growing congregation has been shepherded by Mr. Nash. It was a back-



MR. SAM S. NASH

*Lay Rural Evangelist for nearly fifty years
in Calvary parish, Tarboro, North Carolina*

ward community, made up mostly of tenant farmers, a shifting and underprivileged class. This instability of population has made the work difficult in some respects, but this very handicap has had one good effect. It has sent Episcopalians to other communities where they have added strength. St. Matthew's has had a good confirmation class every year, and innumerable baptisms. Today one of its sons is in a seminary of the Church. It has exerted a wide influence for good, as well as had a vigorous life. Its annual summer picnics, Christmas parties, and Easter celebrations are a feature of the social as well as the religious life of the whole country-side. On all such occasions Mr. Nash is the greatest factor.

To have served one church for forty-six years, when that church was some miles distant from one's home and has often had to be reached over the worst possible roads! To have founded one church, and constantly cared for it for thirty-nine years! To have founded another church and served it continuously for twenty years! Surely this must be a summary of a work that is unique in the records of the Church, when it is remembered that it has been performed by a layman entirely at his own expense. And by "serving the Church" is meant all that the term implies, the ministry of teaching, preaching, and pastoral care. The people whose lives have been touched by Mr. Nash look up to him for all sorts of advice, spiritual and otherwise. For he has visited them in sickness, been first to send a donation in time of adversity, interested himself in their physical welfare, fought their battles with them, and set before them an ideal written in his own character.

All that Mr. Nash has done for the Church and for the cause of Christ has been done in the midst of an otherwise busy life. He has been a successful business man, but outside of a proper provision for his own family, all the money that he has made has gone back to enrich the lives of those whom he has served. At eighty-two he continues to work as hard as ever, in order that he

may continue to give. To say that the people of Edgecombe County honor and love him is to understate the fact. They adore him. He has given everything, and taken nothing. Absolutely nothing has stood in the way of his ministry to them; neither business engagements, the comforts of home, weather, lack of roads, or anything else.

Mr. Brown, rector of Calvary parish, tells a story of Mr. Nash's zeal and devotion. Back in 1909, when Mr. Brown had just come to the parish, he went with Mr. Nash to the diocesan convention; Mr. Nash was then suffering with an affection of his left arm, which caused him to carry it in a sling. While in Raleigh for the convention he slipped on the pavement, his face and right arm getting the full force of a heavy blow. What was Mr. Brown's surprise the following Sunday morning to see Mr. Nash being helped into his buggy, with both arms in a sling, and his face bandaged so that only one eye was visible! In this condition he was on his way to his missions, a way he has gone all these years to the glory of God and of humanity.

SINCE this story of Mr. Nash's devoted volunteer rural ministry was put into type, word has come of his death. His own personal service is ended but already other laymen have volunteered and are carrying on the work he has laid down. One of the missions has been taken over by the manager of the local telephone company, who never did any such work before. Following Mr. Nash's example, he goes out every Sunday, and he has much to his delight and surprise, developed a gift of making addresses. Another of the missions has been taken over by a young farmer, one of Mr. Nash's 347 godsons. This young man went off to college and studied agriculture; came back to his father's plantation, applied scientific knowledge to farm problems, and revolutionized the industry in his community. Now he has combined Christian work with his farm work.

The Mid-West in Church's Foreign Service[†]

Thirty-four representatives of the dioceses of
the Fifth Province are in missionary service
abroad—in Orient, Latin America, and Alaska

FROM THE DIOCESE OF CHICAGO

TO CHINA

MISS LOUISE S. HAMMOND (1913), Evanston Nanking
DEACONESS KATHERINE PUTNAM (1917), Chicago St. Faith's School, Yangchow

TO JAPAN

MISS DOROTHY F. HITTLE (1919), Chicago Kindergarten Training School, Sendai
THE RIGHT REV. JOHN MCKIM, D.D. (1879), Lockport Bishop of North Tokyo

TO MEXICO

MISS MARY A. R. TERNSTED (1929), Chicago Hooker School, Mexico City

TO THE PHILIPPINE ISLANDS

THE REV. LEO G. McAFEE (1921), Chicago St. Francis of Assisi Mission, Upi
THE REV. E. A. SIBLEY (1908), Downer's Grove All Saints' Mission, Bontoc
MISS E. H. WHITCOMBE (1908), Chicago Mission of St. Mary the Virgin, Sagada

FROM THE DIOCESE OF FOND DU LAC

TO PORTO RICO

THE REV. F. A. SAYLOR (1917) St. Andrew's Mission, Mayaguez

TO THE VIRGIN ISLANDS

THE REV. JAMES E. BLAKE (1927), Merrill All Saints' Church, St. Thomas
THE REV. JOHN A. SWINSON (1927), Ripon All Saints' Church, St. Thomas

FROM THE DIOCESE OF INDIANAPOLIS

TO CHINA

DR. MACCARLYLE FELLOWS (1923), Indianapolis St. John's School, Shanghai

FROM THE DIOCESE OF MICHIGAN

TO CHINA

MR. JOHN LESLIE COE (1922), Ann Arbor Boone University, Wuchang
MISS BLANCHE MYERS (1924), Bay City Wuhu
MISS CORNELIA RICHARDSON (1929), Bay City Kuling School, Kuling
MR. P. B. SULLIVAN (1922), Detroit St. John's University, Shanghai

TO JAPAN

MISS CORNELIA EVERARD (1928), Ypsilanti St. Margaret's School, Tokyo

TO PORTO RICO

*MISS JEAN D. MCBRIDE (1929), Burton St. John's School, San Juan

TO THE PHILIPPINE ISLANDS

DEACONESS MARGARET ROUTLEDGE (1904), Detroit Holy Cross School, Tukuran

FROM THE DIOCESE OF MILWAUKEE

TO ALASKA

THE REV. MARK T. CARPENTER (1930), Nashotah St. John's Church, Ketchikan
THE REV. C. E. RICE (1920), Milwaukee Holy Trinity Cathedral, Juneau

TO THE PANAMA CANAL ZONE

‡THE RIGHT REV. JAMES C. MORRIS, D.D. (1920) Bishop of the Panama Canal Zone

FROM THE DIOCESE OF OHIO

TO JAPAN

THE RIGHT REV. CHARLES S. REIFSNIDER, D.D. (1901) St. Paul's University, Tokyo

TO THE PHILIPPINE ISLANDS

MISS JESSIE I. R. MANTZ (1929), Cleveland St. Luke's Hospital, Manila

[†]This is the seventh of a series showing whence our missionaries come. The eighth will appear in an early issue.

*On leave in the United States.

‡Bishop Morris has accepted his election as Bishop of Louisiana.

THE SPIRIT OF MISSIONS

FROM THE DIOCESE OF QUINCY TO ALASKA

DEACONESS ANNA G. STERNE (1916), Mendon

Tanana

FROM THE DIOCESE OF SOUTHERN OHIO TO CHINA

SISTER CONSTANCE ANNE (1918), Glendale

St. Liobe's School, Wuhu

SISTER ELEANOR MARY (1922), Glendale

St. Liobe's School, Wuhu

SISTER HELEN VERONICA (1914), Glendale

St. Liobe's School, Wuhu

MR. FRANCIS W. GILL (1923), Columbus

St. John's School, Shanghai

MISS BLANCHE HARRIS (1923), Columbus

St. Elizabeth's Hospital, Shanghai

TO JAPAN

MISS HELEN POND (1923), Lancaster

St. Luke's Hospital, Tokyo

MISS GRACE L. REID (1928), Mechanicburg

St. Luke's Hospital, Tokyo

TO THE PHILIPPINE ISLANDS

MR. HARRY E. SHAFFER (1922), Dayton

Mission of St. Mary the Virgin, Sagada

TO PORTO RICO

DEACONESS HILDA DIETERLY (1929), Zanesville

St. Catherine's School, San Juan

New Japanese Health Officer Writes St. Luke's, Tokyo

ONE OF THE GRATIFYING features of the work of St. Luke's International Hospital, Tokyo, is the exceedingly cordial relationship maintained with officials of the Imperial Department of Education. This is graphically illustrated in a recent exchange of letters between Dr. Teusler and Dr. T. Kita and Baron Yamakawa. Dr. Kita was for a number of years director of the Bureau of School Hygiene and had been most helpful in aiding Dr. Teusler in developing St. Luke's Hospital Clinic for school children in the eleven government schools in Kyobashi ward, and in the enlargement of the Nurses' Training School into the first college of nursing in Japan. In reply to Dr. Teusler's congratulations upon his promotion to the directorship of the Institute for Research in Physical Education, Dr. Kita wrote:

"Largely through your endeavor we have now the *Joshi Semmon Gakko* (Women's College), the first and only college of nursing in Japan. In addition, the work of the school hygiene and school nursing in Japan has been developing rapidly recently and this also is to a great extent due to your kind coöperation with us. For all of the above, I am most grateful to you.

"Although I have been transferred to this Institute as its director, I am still attached to the Department of Education as Superintendent of School Hygiene.

"I hope you will continue to help me in the development of school hygiene in Japan, as you have in the past."

Dr. Kita's successor in the Bureau of School Hygiene is Baron Yamakawa who promises to continue his predecessor's fine coöperation with St. Luke's. In a recent letter he writes:

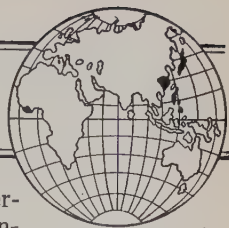
"I have been appointed head of the *Taïkuka* (Physical Culture Bureau) to succeed Dr. Kita and am going to take charge of affairs in relation to physical culture in this country. I would like to ask for your special assistance in the future. I am deeply impressed by your great assistance to the school hygiene work in our country. Though Dr. Kita has resigned he will still be on our staff in this Bureau as the school hygiene officer, and there will be no change in the policy of our Bureau. As there are many quarters in which we require your kind assistance in the present condition of school hygiene in our country, I would like to ask for your kind coöperation as before.

"In regard to the school clinic in your hospital, though it is not long since it was opened, it is famed throughout the country as the specimen of this kind of work. I would like to have your kind coöperation in this line of work also as before.

"This is to notify you of my new appointment as well as to ask for your deeper sympathy."



Jottings from Near and Far



EMERGENCY need calls for a trained nurse for the Hudson Stuck Hospital at Fort Yukon, Alaska. One of the members of the staff is ill, and the hospital is in the midst of an influenza epidemic. Only the strongest possible type of nurse is needed, not only in experience but especially in Christian character. Further information may be secured from the Rev. A. B. Parson, The Church Missions House, 281 Fourth Avenue, New York, N. Y.



OUR RECENT ATTENDANCE at summer conferences in the South has reminded us that most of our mountain missions are without hymnals. Here is an opportunity for parishes that have recently secured new hymnals to put their old hymnals to work where they will be most appreciated. Anyone having such hymnals can secure the names of missions in need of them by writing to the Editor.



DUE TO THE PRESENT chaotic political situation in central China, the formal observance of the triple anniversaries at the Boone Library School, Wuchang, China (see May SPIRIT OF MISSIONS, pages 309-14), has been postponed until October. In the meantime, there is being evidenced a genuine interest in the proposed memorial building. In addition to gifts from interested Chinese, the China Foundation has made a grant of ten thousand dollars toward the new building.



TRINITY SCHOOL for Girls, Changsha, China, was completely wrecked by communists who captured the city at the end of July, according to delayed cables from the Right Rev. A. A. Gilman, Suffragan Bishop of Hankow, to the Department of Missions. Trinity Church and the foreign residence were damaged, but

not seriously. The American missionary stationed at Changsha, the Rev. Walworth Tyng, with his family, was at Kuling when the communist army captured the city. In accordance with the request of Bishop Gilman, the Department of Missions is permitting all furloughed and newly appointed missionaries to proceed to the Diocese of Hankow. The Bishop reported that the members of the staff now in Hankow are well. Deaconess E. W. Riebe has been recalled from her station at Ichang to Hankow.



MORE THAN THREE-FOURTHS of the people in San Pedro Martir, a typical Mexican Indian village, are members of our Church.



QUIETLY AND unobtrusively, the Committee on Literature for the Blind of the Department of Missions carries on a magnificent work among our blind communicants on an almost insignificant appropriation. Under the leadership of its secretary, Mrs. W. J. Loaring Clark of Sewanee, Tennessee, the committee produces and distributes literature in modern Braille to our blind. Not the least important of its work is the publication of a monthly magazine, the *Church Herald for the Blind*. A glance at any issue of the *Herald* shows how this one magazine gives our blind friends a well diversified, comprehensive range of churchly reading matter. The August number, for example, contained such articles as, *The Lambeth Conference* by the Right Rev. Irving Peake Johnson, D.D., *Science and God*, by the Rev. Irwin St. John Tucker; *The Changing Home* by Roger W. Babson; *Our Church and the Negro*; news notes, Church school lessons, and an installment of *A People's Life of Christ* by the Rev. J. Paterson Smyth which the *Herald* is publishing serially.

SANCTUARY

A Call to Intercession

“YE also helping together by prayer for us, that, for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.” So wrote St. Paul, “glorious leader in the way of intercessory prayer.” He at least had no doubts as to the value and duty of intercession.

All members of the Church are (or should be) aware that there is a chapel in the Church Missions House, New York, where every day a brief service of intercession is held on behalf of some aspect of the Church's work. Many also have long been familiar with a leaflet of intercession, issued since 1925 by the Field Department of the National Council. It has been used by some local groups, but more extensively by individuals who desired to pray intelligently for the Church's Mission.

In response to the suggestion that these two efforts of prayer should be brought together, a scheme of intercession has been planned which will cover all spheres and activities of the Church in orderly succession from year to year. This scheme will be followed regularly in the chapel of the Church Missions House.

It will be available to individuals and prayer groups everywhere through *The Prayer Leaflet*, which, beginning in October will come out monthly instead of quarterly. The topics for intercession will also be given on this page each month. We hope that this plan will have increasingly widespread use extending even to our missionaries in distant fields. Would it not be a wonderful thing if all who care to pray for the missionary work of the Church would combine to pray in the same order for the same causes?

TO make this scheme a real and far-reaching source of blessing, we must renew our faith in prayer, our resolutions to pray regularly, without waiting for moments of fervor. We all tend to get stale and formal in our prayers from time to time, and need a new call to awaken us. Our study classes and our missionary addresses stir us to an emotional interest in this or that need for a while; then we flag again. Of course there is only one thing that can really help us: to pray to God, Whose heart alone is large enough to hold all the joys and sorrows of the world, to widen and deepen our cold hearts, and give us power to intercede. Some might get help from a little more use of memory and imagination. There are many possible ways: here is one.

Let us suppose that we stand, as many of us have stood, on the porch of a great sanatorium built on the side of a hill. Before our eyes lies spread a glorious scene of natural beauty, a symbol of God's purpose of perfect beauty and fullness of life for all creation. As our hearts go out to it in wonder and delight, we hear behind us a discordant note: a cough, the shuffle of feeble steps, the pitiful reminder of man's weakness and failure. In our intercession we must make both these thoughts our own, take both into our hearts: first God's purpose, what man was meant to be; then man's failure, which in different ways we all share. Then we lift up both to God, asking Him to “comfort the weak-hearted, and to raise up those who fall”; to heal and to help.

Or the building behind us may be a school. The sounds that come to us now are the cries of young life looking forward, faculties and energies calling for release and fulfillment, inarticulate, striving for ends not yet understood. Offer them all to God. And so whatever it may be, the hospital, the school, the struggling parish. We have points of contact with all.

That is the true order of intercession. First of all the thought of God's glory and His perfect plan; then the human need in all its aspects, which by mind and memory we see and discover, and by sympathy make our own; then the bringing of the two together in the presence of God by prayer.

The National Council

The National Council meets regularly four times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, the Woman's Auxiliary, the American Church Institute for Negroes, and Cooperating Agencies. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council or for any Department, Auxiliary, Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be payable to Lewis B. Franklin, Treasurer.

Department of Missions and Church Extension

JOHN W. WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

COMMENTING UPON THE death of Bishop Partridge, Bishop Graves says:

"He did good work in China and many here, Chinese and foreign, hold him in affectionate remembrance."



FROM ONE OF my China correspondents, there comes this disturbing bit of information:

"A young Chinese woman belonging to the Y. W. C. A., wishing to go to America to study in a Bible training school, applied to the Chinese authorities in Shanghai for a passport. The passport was refused as it was stated that the country already had enough people who taught 'the doctrine.'"



DR. HU SHIH is China's leading intellectual. He is internationally famous as a philosopher and author and is generally acknowledged as the leader of China's intellectual renaissance. In recent months, he has been in trouble with the Nanking leaders of the *Kuomintang* because of unfavorable comments upon the political and economic teachings of Sun Yat Sen, embodied in his well known book, *San Min Chu I*.

Dr. Hu Shih in a lengthy and forceful statement has also called attention to the fact that in spite of sweeping claims regarding modern legal codes, China has no safeguards of the liberty of the individual citizen such as are provided in the British Bill of Rights. He enforced his assertions

by detailing incidents in which Chinese had unjustly suffered imprisonment and loss of property at the hands of legal authorities. All this has a direct bearing upon China's demand that foreign powers should surrender the right of extra-territoriality, which alone, at the present time insures the safety of their nationals.

A third reason for the opposition of the *Kuomintang* to Dr. Hu Shih is his criticism of the Ministry of Education, which he declares, has appointed as educational commissioners men wholly unfitted for such posts.

The result is that the Shanghai committee of the *Kuomintang* has petitioned the Central Executive Committee of the party to punish Dr. Hu Shih severely for "having publicly insulted the late leader of the party, Sun Yat Sen, and destructively criticised his ideals, which must be considered an act of treason against the government and the people."



CONFIRMATIONS IN THE Diocese of Shanghai from March 23 to June 28 were 303. "Very good," as Bishop Graves says, "in these days of unrest."

On June 26 the Rev. Nyi Nen-zung was ordained to the priesthood. Mr. Nyi is pastor of the Church of the Holy Spirit in Tsao Kia-tu. This is a thriving village just outside the gates of St. John's University.



I AM PREPARING TO hold tent services in small towns where the Church is not established," writes the Rev. G. H. Catlin, general missionary in the mountain sections of the Diocese of Lexington, Kentucky. "I am sadly in need," he continues, "of a second-hand portable

reed organ. Do you know of anyone that does have one, who would like to dispose of it?" If there is any reader who would like to start a second-hand organ on a new lease of life and usefulness in the Kentucky mountains, or perhaps better still, provide a brand new instrument, I would be glad to supply such additional information as is necessary.



THE JERUSALEM MISSIONARY Conference of 1928 emphatically recorded its conviction that education cannot be considered complete without Christian teaching. Here are the exact words of the finding adopted by the Conference and recorded in volume II of the Jerusalem report:

"If the supreme need in the development of personality be the unifying power of a single dominant interest, and if this interest must be as fully as possible the embodiment of the aesthetic, intellectual, and moral ideals, while we would not deny the elements of worth existing in other religions, we are convinced that Christianity alone can supply what education requires. In Jesus Christ we have the example of perfect personality, full and harmonious, creative and universal; in His Gospel of the Kingdom the expression of perfect human society; in His Spirit the power by which mankind can be individually and corporately transformed. The experience of His followers of all ages and of all races demonstrates that in proportion as they yield themselves to Him they are set free from selfish fears and ambitions, disclose fresh sources of love and joy, peace and fortitude, and set forward the abiding welfare of the human family."



HERE IS WHAT is described as a "brief story of bandits at play" in China. The victims were seen by one of our missionaries in the Methodist hospital in Wuhu:

"They are a man, his wife and little boy aged ten and were brought from the village of *Teng-Gia-cheng* just across the river from Wuhu and visible from Lion Hill. A party of bandits, about a dozen, entered their home and proceeded to rob them of everything that seemed to them worth taking, which of course was not much. They suspected a hidden store and dug up the floor but found nothing. This did not satisfy them so they stripped the family and hung them up by the thumbs. Then the red-hot bottoms of tin cans were applied to every

part of their bodies. As this elicited no information which could guide the bandits to further loot they departed leaving the victims hanging. One child died under the torture. Two of the survivors are recovering; one is unlikely to recover.

"Theories on the problem of pain and evil seem curiously remote and academic in the face of such things."



IN THESE DAYS of the radio there must be plenty of unused pianos in southern homes. Miss Graves of Valle Crucis, North Carolina, tells of the need of a piano for the living hall of the Valle Crucis School:

"Sometimes you may hear somebody wondering what to do with such things (when moving to another place perhaps, or when breaking up housekeeping) and then you can mention our needs. I have known people to give such things where they know they will be of use, rather than sell them for an extremely low price."

Miss Graves says that a sewing machine or two would be equally welcome and would do good service in the home economics classes. Anybody who wants to lend a hand may send a line to the Rev. Carroll M. Davis, LL.D., 281 Fourth Avenue, New York City.



ROMAN CATHOLIC MISSIONARIES in Alaska are to have the service of a missionary airplane. One thousand laymen, members of the Marquette League of the Metropolitan District have given the plane, and on July 19 saw it depart from Roosevelt Field for its base at Holy Cross Mission, Alaska, about fifty miles down the Yukon River from our first station of Anvik. The pilot is Brother Feltes, the first licensed pilot of the Society of Jesus. The plane will be used to reach the distant points where the Roman Catholic Church has work in Alaska. It is hoped that it will do away with the long journeys on snowshoes, with the dog-teams carrying supplies. Such journeys, as every friend and follower of Bishop Rowe and other Alaska missionaries knows, frequently require as many weeks to accomplish as an airplane would require hours.

THE NATIONAL COUNCIL

LALIAH PINGREE SALMON died in China on March 6, 1930. Several years ago, as Laliah Pingree, she volunteered for service abroad and received scholarship aid from the Department of Missions in preparing for her work as a teacher. She reached China in August, 1925, and was attached to St. Agnes' School, Anking. Unfortunately, the disturbances of 1925 and following years greatly affected St. Agnes' School and in 1927, when all missionaries had to evacuate, Miss Pingree, instead of coming home, kindly undertook work in connection with St. Stephen's School for Chinese, Manila. In 1929, she married Mr. Robert J. Salmon of the Church Missionary Society in Hangchow. It was there that her death occurred in a sudden attack of spinal meningitis.

With Our Missionaries

ALASKA

The Rev. and Mrs. John W. Chapman, D.D., coming out on furlough, left Anvik, July 1, and arrived in New York, July 25. Miss Hazel Chandler accompanied them and arrived at her home, July 27.

Miss Bessie B. Blacknall, returning after furlough, and Miss Mildred E. Boyes, a new appointee to Allakaket, sailed from Seattle, August 2.

The Rev. and Mrs. John B. Bentley, reappointed to the field, sailed from Seattle, August 16.

CHINA—ANKING

The Rev. T. L. Sinclair and family arrived in New York, August 4.

CHINA—HANKOW

Miss Louise Boynton, a new appointee, sailed from Vancouver, August 7.

Mr. Edward M. Littell, leaving on furlough, sailed from Shanghai for Honolulu, July 6.

Miss Mary C. H. Deis arrived in Shanghai, July 25.

The Rev. and Mrs. T. P. Maslin and daughter arrived in New York, August 6.

Miss Hazel F. Gosline, returning after furlough, sailed from San Francisco, August 15. She was accompanied by Miss Margaret E. Spurr, a new appointee.

CHINA—SHANGHAI

Mr. and Mrs. John A. Ely, coming home on furlough, via Europe, sailed from Shanghai, July 3.

Mr. James M. Wilson and family arrived in Shanghai, July 25.

The Rev. W. P. Roberts and family, returning after furlough, sailed from Vancouver, August 7.

Bishop Graves sailed from Shanghai, July 26, and was due in Vancouver, August 9.

Miss Rosalie G. Kerr, a new appointee, sailed from San Francisco, August 15.

CUBA

The Very Rev. Hugo Blankingship, coming home on furlough, arrived in Norfolk, July 28, Mrs. Blankingship having preceded him in June.

HONOLULU

The Rev. and Mrs. James Walker, coming home on furlough, sailed from Honolulu, July 18, and arrived in New York, July 30, sailing for England, August 2.

JAPAN—KYOTO

The Rev. J. K. Morris and family arrived in Vancouver, July 25.

Miss Matsuko Fujimoto, coming to the United States for study, sailed from Kobe, July 9, and arrived in San Francisco, July 24.

The Rev. J. Hubard Lloyd, coming home on furlough via Siberia, left the field accompanied by his three eldest sons, July 2. Mrs. Lloyd sailed from Kobe with the four younger children, July 1, and arrived in Vancouver, July 12.

JAPAN—NORTH TOKYO

Mrs. Robert E. Bundy and family sailed from Yokohama, July 29, and were due in San Francisco, August 13.

JAPAN—TOHOKU

Miss Gladys Gray, coming home on furlough, sailed from Yokohama, July 22 and was due in San Francisco, August 6.

MEXICO

Miss Martha C. Boynton and Miss Matilde Cleveland left Tacuba, August 6, and arrived in New York, August 10.

PANAMA CANAL ZONE

The Rt. Rev. and Mrs. James Craik Morris, returning from the Lambeth Conference, arrived in New York, August 4.

Miss Alice C. Lightbourn sailed from New York for the field, July 19.

PHILIPPINE ISLANDS

Dr. and Mrs. Hawkins K. Jenkins, new appointees, sailed from San Francisco, August 1.

Miss Georgie M. Brown, returning after furlough, sailed from San Francisco, August 8.

The Rev. and Mrs. Edward C. Mullen, new appointee, sailed from Vancouver, August 7.

Miss Constance B. Bolderston, a new appointee, sailed from Seattle, August 9.

Frederick Bartter sailed from New York for Manila, July 31.

VIRGIN ISLANDS

The Rev. J. A. Swinson and family, coming home on furlough, left St. Thomas, July 12, and arrived in New York, July 17.

Christian Social Service

THE REV. CHARLES N. LATHROP, D.D.,
Executive Secretary

THE *Living Church* for July 5, lists *Building Family Foundations* by the Rev. Harold Holt, rector of Grace Church, Oak Park, Illinois, as being among the best sellers in religious books for the month previous. The Rev. Harold Holt wrote the book during the closing period of his membership on the staff of the Department of Christian Social Service of the National Council. Copies are obtainable through The Book Store, 281 Fourth Avenue, New York, N. Y. at one dollar in cloth and sixty-five cents in paper.



PLANS ARE IN THE making for the second between-convention meeting of the Joint Commission on Rural Work to be held in St. Louis, Missouri, December 9-11.

At its initial meeting in Washington, the Joint Commission decided to hold a meeting each year between sessions of the General Convention and the meeting in St. Louis is in accordance with that decision.

The Rt. Rev. William M. Green, D.D., chairman of the Commission, in writing about the Joint Commission and its work said: "We must surely hold our annual meeting. We must catch up on our efforts of the past year and plan our report for General Convention."

The Prayer Leaflet on Rural Life and Work and *The Book of Worship* for use in school house and mission services were fostered and prepared by the Joint Commission this last year.

One of the matters to come before the Joint Commission at its session in St. Louis will be action upon the following resolution adopted by the National Conference on Rural Work at its meeting in Madison, Wisconsin, June 30-July 11, 1930:

Resolved: That the National Conference of Rural Church Workers, assembled at Madison,

Wisconsin, in July, 1930, recommends to the Joint Commission on Rural Work the preparation of a report to General Convention concerning conditions obtaining in the country districts of America and the Church's effort to meet those conditions;

Resolved: That the National Conference of Rural Church Workers respectfully urges the Joint Commission on Rural Work and the National Council of the Church to request General Convention to launch a national program for the development of the Church's work in the village and country districts of America;

Resolved: That the National Conference of Rural Church Workers recommends that the Joint Commission on Rural Work and the National Council of the Church request General Convention to establish a rural church foundation in the sum of five million dollars, the income of which shall be used for the maintenance and development of a national program of rural work.



CLERGYMEN AND LAYMEN from twenty-eight dioceses and twenty-three states attended the National Conference of Rural Work held at Madison, Wisconsin, June 30-July 11, under the leadership of the Rev. H. W. Foreman, Secretary for Rural Work, and the Rev. David W. Clark of South Dakota, in conjunction with the ninth annual Rural Leadership School, the College of Agriculture, University of Wisconsin.

The national conference started eight years ago by the Rev. C. N. Lathrop, D.D., has grown in numbers and usefulness until now it rivals conferences of similar character in the whole United States and is a moulding force in the development of the Church's rural work.

The women's conferences on rural work were of like character with those of the men. Coming as they did, from all over the United States and representing most, if not all, of the women's organizations in the Church, and varying problems and methods of approach, the women's conferences were both interesting and stimulating. Much of the fine spirit and worthwhile discussions of the women's group were due to the leadership of Mrs. H. W. Clarke of Norwich, New York.

Outline mimeographed proceedings of the Madison Conference on Rural Work will be distributed by the Division on Rural Work to those who attended the

THE NATIONAL COUNCIL

conferences and to any others who may care to write for them. Fuller accounts of the Madison Conferences will be found in *The Rural Messenger*.



THE *Book of Worship*, prepared by a special committee of the Joint Commission on Rural Work, in response to the need for a book of worship suitable for use in schoolhouses, preaching missions and Sunday schools, is now ready for distribution and may be secured for twenty-five cents, plus carriage, from the Book Store at the Church Missions House.

Its contents include Morning and Evening Prayer, over twenty Psalms, seventy-five hymns, and a number of notes on the origin, history, and teachings of the Church. Directions for participation in the services are printed in red and are easily followed. The Psalms are punctuated as in the revised version of the Prayer Book. The hymns, taken from both the Church Hymnal and the Mission Hymnal, are printed with music. The Notes on the Church seek to answer the most common questions concerning the Church and are put in the most helpful way possible.

The Book of Worship is the result of months of labor by the committee in charge, the Rt. Rev. W. L. Rogers, D.D., the Rev. C. N. Lathrop, D.D., and the Rev. H. W. Foreman, and embodies suggestions made by leaders of the Church in town and country and city. Many suggestions incorporated in it came from men doing actual missionary work.

The Joint Commission on Rural Work has published the book on the understanding that it will "be used with the approval of the Bishop of the Diocese" and states that fact plainly on the title page.

In commenting on *The Book of Worship*, Bishop Rogers says:

"The great value of this book is that it adapts itself easily to the needs of any congregation of Christian people, no matter to what communion they may be related. All can use this book without of-

fense and find a proper, helpful and spiritual service which is at the same time so clearly outlined that all can follow. We believe we have helped in the development of corporate worship in any community where it may be used. Lay people may use this book at any time they may gather for prayer or praise.

"The publication of a book of worship is a most important event, not only in the Episcopal Church but in all communions where such a book is needed, and will prove of great service.

"It is not an attempt to publish a simplified Prayer Book. It is, rather, an effort to prepare a book of worship, as it is named, which may be used by lay readers and others than ordained ministers in the conduct of services in missions, schoolhouses, halls or homes. It is intended for the usual and regular Sunday services that may be held in such places, therefore it strictly follows the general office of Morning and Evening Prayer as given in our Prayer Book. Its great value is that the service goes along completely so that anybody can follow it without ever having seen a Prayer Book. The directions are so clear and are printed in red; everybody can easily follow them and know exactly what he is to do. He is told when to stand, when to sit, when to kneel and bow his head in prayer. The book contains a selection of Psalms which is adequate for all occasions, also a good collection of familiar hymns, so that the one volume is concise, easily handled, and not expensive.

"All special or extra offices of worship have been omitted for three reasons; first, it would make the book too large and expensive; second, it would seem a substitute for the Prayer Book which contains all these special offices, and we do not intend that this *Book of Worship* will be a substitute for the Prayer Book; third, the special offices generally necessitate the presence of an ordained minister. When such offices are to be used, of course there will be an ordained minister present and the regular Book of Common Prayer of the Episcopal Church will be used."

Religious Education

THE REV. JOHN W. SUTER, JR.
Executive Secretary

THE BIRTHDAY THANK Offering for the children's ward in St. Luke's Hospital, Tokyo, Japan, presents a great opportunity for Church schools to foster interest in and understanding of a country whose tradition is entirely different from ours. It offers, too, further possibilities for developing attitudes of friendship and fellowship with a people who have suffered through the unfriendliness of our past official acts. The building of the children's ward is a need with which we can gladly bring boys and girls in touch for the cause of Christian medicine in Japan is a concrete way of helping children to understand how our Lord's command *Go preach* can be carried out. Many other values can be discovered in the Birthday Thank Offering; in particular that of helping the child to realize the sacramental character of life and through the making of a birthday offering show that his life is consecrated to God's work in the world.

It is important to remember, however, that these values do not, like Topsy, just grow. They are the result of careful thought and planning on the part of diocesan and parish leaders who emphasize not only the giving aspect, but the worship and study aspects of this offering. A study of orders for Birthday Thank Offering material shows that many more envelopes than children's leaflets are sent out to leaders, while few schools provide a copy of the leader's leaflet (No. 4568, free) for each teacher. Another valuable piece of material which is seldom used is the picture sheet (No. 4567), at least one copy of which should be in the possession of each Church school sharing in the offering. This may be obtained from the Book Store, 281 Fourth Avenue, New York, for ten cents. All of these supplementary materials are essential to the school which wishes to make its Birthday Thank Offering a worthwhile enterprise. Indeed, we might almost say that it is

less than useless to carry on the Birthday Thank Offering unless the children know where it is going and share in the study and worship plans for the offering as well as in giving it. In the long run it is better to take precious Sunday morning time once a month to make the offering a project of vital importance to the school for we cannot expect individuals to give in an intelligent and consecrated way to objects about which they know nothing.

Of greater value than the mere use of the leaflet is the special offering service planned by a class of girls, the birthday greeting card prepared by a school committee on the Birthday Thank Offering, the model of a Japanese village prepared by a primary class, using Milton Bradley cutouts, the writing of a play depicting the old and new in Japan, the planning of a cherry blossom festival, and the many other types of activities which have been worked out in various schools and some of which have been reported in *Findings in Religious Education*. This next year is the last year of the Birthday Thank Offering for St. Luke's Hospital, Tokyo. Will it be for your school a consummation of a Christian activity, carried out by the boys and girls under the guidance of sympathetic leaders who realize that a great part of the value of this offering lies in the contribution it makes to the religious growth of their boys and girls?

Field Department

THE REV. C. E. SNOWDEN
Executive Secretary

THE FIELD DEPARTMENT announces the publication of three pieces of literature for this autumn's field work:

1—*Our Expanding Church*, by the Rev. James Thayer Addison. (No. 2147).

Our fall study book, written by the Professor of the History of Religion and Missions in the Episcopal Theological School, Cambridge, Massachusetts, contains five chapters, under the following heads:

I. Foundations

THE NATIONAL COUNCIL

- II. Achievements
- III. Problems and Opportunities
- IV. The Work of Our Own Church.

V. Our Own Share, a very comprehensive and stimulating presentation of the motives underlying missions. It concludes with a stirring appeal for adequate support of the work. The book is dedicated to the honored memory of Charles Henry Brent, D.D., Missionary Bishop. Price 25 cents.

2—*A New Day* (No. 2148) is ready for distribution. This is the condensed three parish folder. Free

3—*Gleams* (No. 2150) is a new leaflet, a substitute for *Do You Know* (No. 2146). Free.

A New Day and *Gleams* can be had in any quantity free of charge.



IT IS WITH real satisfaction that the Department announces the publication of a pamphlet, *Life and Religion* (No. 2151) by Lewis B. Franklin, D. C. L. This consists of suggested helps for group leaders based on *Our Common Life*, by the Rev. Karl M. Block, D.D. Dr. Franklin has given this course two successive years in summer schools, and so great was the interest and so large the demand for them, that he was persuaded to publish the outlines just as he used them. We strongly recommend this pamphlet to leaders of men's clubs and for vestry discussions. It is a layman's expression of his religion in every department of life. Price 25 cents.

Department of Publicity

THE REV. G. WARFIELD HOBBS,
Executive Secretary

TRINITY CHURCH, Pawtucket, Rhode Island, under the leadership of its rector, the Rev. Thom Williamson, jr., has been making an interesting experiment in broadcasting through the local station, WPAW. Each week the rector delivers over the air from one hundred to one hundred and twenty-five words of explanation of our Church's teaching, her

practices, or her history. This message is concluded with a brief exhortation for Christian living, and a short passage from the Bible. The whole represents from one hundred and seventy-five to two hundred words in all, including a statement of the hours of service at Trinity.

A typical broadcast follows:

Trinity Episcopal Church, Pawtucket, "The Gray Stone Church on the Hill," begs to announce, that—

The Episcopal Church in the United States was constituted in 1789, largely by the same men who adopted the Constitution of the United States in the same year.

The Episcopal Church came across the water with members of the Church of England; but the two Churches are entirely independent of each other, except in friendship. The first American bishop, Dr. Seabury, was consecrated in Scotland, in 1784.

The first Episcopal Church Prayer Book services in America were in California in 1579 and in Virginia in 1607; and in Rhode Island about 1635, when the Rev. William Blackstone settled here, shortly before Roger Williams came.

The work of Trinity Episcopal Church was started in 1843 by the Rev. J. C. Richmond, in the first open air services in the state.

All these men bring to mind Christ's command to His apostles on the Sea of Galilee, "Launch out into the deep and let down your nets for a draught." . . . And they inclosed a great multitude of fishes. . . . And Jesus said, "Come ye after me, and I will make you fishers of men."

Trinity Episcopal Church, Main Street, near Walcott, "The Gray Stone Church on the Hill," is fishing for men and women and children to come to Christ, and accept Him, and become fishers of men for His sake. Services are at eight and eleven every Sunday morning. If you cannot come at eleven, come at eight, when the air and the mind are cool, but the heart and the will are warm and receptive to the inspiration of the Holy Spirit of God. Come at eight or at eleven, but *come!*

The National Student Council

Correspondence may be addressed to the Secretary for College Work, the Rev. W. Brooke Stabler, 281 Fourth Avenue, New York, N. Y.

A GROUP OF EPISCOPAL students at the Student Christian Movement Conference at Forest Park, Pennsylvania, wrote out their analysis of the present situation and their suggestions for meeting it. What these students want coincides almost word for word with the college work program of our National Council.

FOREST PARK CONFERENCE REPORT

I. The Episcopal students say that at present:

A. There is no place for them in their home parish or in the parish of their college town.

(They feel that their own rector considers that they are being cared for by the rector of the college town; but that the latter does not assume the responsibility.)

B. No opportunity is given them to work in or for the Church.

C. There is no possible contact with the Church outside of attendance at services.

D. There is a total lack of spiritual help from the Church.

E. No information is given to them of possible vocations within the Church which they might follow after college.

F. There is a feeling in many college towns that "students are not wanted in the Church." This may be due to several causes:

1—Possible town and gown antagonism evident in the cold reception given to students in the churches of the college town.

2—The fact that students can not seem to find ways of service within the Church.

II. The Episcopal students desire:

A. To be recognized by the Church.

B. To have an opportunity to work within the Church.

(Not necessarily in Church school teaching,

which on account of the hours might interfere with college schedule, but as leaders for younger people, or perhaps just as members of the Young People's Fellowship, etc.)

C. To realize spiritual help from the Church.

(They do not want a program of parties, pageants, etc., but an opportunity for spontaneous discussion, the meeting of perplexing problems of real concern, Corporate Communion, etc.)

D. To have information as to vocations within the Church.

E. To have some sort of adjustment within their own parish, after college.

III. The Episcopal students suggest as a means of helping the present situation:

A. The best possible student rectors, or rectors in college towns, even if parishes are small.

B. A program of student work consisting of:

1. Corporate Communion.
2. Discussion groups—on vital problems to students.
3. Opportunities for work within that particular parish.
4. Opportunities for spiritual development within the Church.

C. The use of women secretaries or student workers with the following qualifications:

1. Personal attractiveness; poise.
2. Spiritual depth, with real consecration.
3. Understanding and sympathy with people.
4. "Common sense"; a cool, level-headedness.
5. Academic standing; a bachelor's degree and perhaps specialized training as well.
6. She must not have a professional manner. — ELIZABETH WILLING, *student in the Philadelphia Divinity School.*

The National Federation of Episcopal Young People

All correspondence should be addressed to Miss Clarice Lambright,
311 Alexander Street, Rochester, N. Y.

NEW MATERIALS FOR young people's work are now in the course of preparation. This announcement will be welcome news to all those persons who at this time of year are searching for suggestive ways of doing effective work.

It is just three years ago that the National Commission published the *National Handbook*, a loose-leaf book with seven separate sections or bulletins:

1. *General Introduction*—the scope and function of the national organization and National Commission, reports and recommendations of the National Commission and the national constitution.
2. *Building the Whole Program*—suggestions for building the program, illustrative types of programs, enterprises, and resource material.
3. *A Book of Prayers and Worship*—suggestions for building the service of worship, prayers, benedictions, litanies, meditations, preparation services, Bible readings, hymns, grace at meals, and an admission service.
4. *A Book of Songs of Fellowship*—a compilation of the songs used by the young people's groups throughout the country.
5. *Building the Parish Organization*—suggestions for building the organization, illustrative types of organization, constitutions, parliamentary procedure, and recommendations for the weekly meeting.
6. *Building the Conference Program*—outline of the steps necessary for planning and conducting conferences, with illustrative types of conferences.
7. *Lists*—a list of existing handbooks and newspapers available from different parts of the country, and address list of the National Commission members.

Twenty-five hundred copies of the *Handbook* were printed, and sold through The Book Store in New York for a dollar a piece which covered the cost. This practical book has been so widely sold that the supply is nearly exhausted. At the last meeting of the National Commission it was decided to reprint and enlarge the program and worship sections.

The first bulletins contained definite suggestions and resource material com-

piled from the actual experience of young people all over the country. Now an effort is being made to enrich and enlarge these bulletins by including not only what the young people use and like, but their own contributions.

Not very long ago people outside New York discovered that Miss Edith Clayton of that diocese had written a beautiful litany for young people. Immediately everybody wanted a copy. It is for the exchange and sharing of just such creative work and suggestive enterprises that the new bulletins are being prepared. In order that the compilation may be varied and representative, contributions of every kind are needed. The following suggestions are indicative of what is needed:

For the Worship Section—Worship services for inside and out of doors; ceremonials, such as candle lighting services, poetry, hymns, prayers, litanies, meditations, and all those things which help to create and to foster a worshipful spirit and attitude.

For the Program Section—Descriptions of the whole project or enterprise, not only what was done but how it happened that the activity was engaged in; its cause, purpose, the plan for carrying it out; the program, and last but not least its value to everybody concerned, how it helped them to come nearer to the measure and stature of Jesus.

All material, signed with the name of author and composer, parish, diocese, and name and address of the sender should be sent to the Associate Secretary just as near October first as possible. From these contributions the National Commission will select the most representative for publication.

When the bulletins are finished, announcement of their cost and distribution will be made on this page.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

RECENTLY A NUMBER of small paper-covered books have been published, all of them dealing with the practical problems of modern life. They are all well worth reading. Some of them are excellent material for group discussion. A list of their titles and prices may be secured by writing to Kirby Page, 347 Madison Avenue, New York City. A few of the most notable titles (fifteen cents each) are:

Is Mahatma Gandhi the Greatest Man of the Age? by Kirby Page.

Christianity and the Race Problem by J. H. Oldham.

Religion and Social Justice by Sherwood Eddy.

What Religion Means to Me by Fosdick, Curry, Gilky, Wieman, and others.

Am I Getting an Education? by Coe, Dewey, Phelps, and others.

Selections from the Records of the Life of Jesus by Henry Burton Sharman.

The American Library Association has published an admirable set of pamphlets under the title, *Reading with a Purpose*. Each pamphlet gives an introductory account of the field that it covers and a descriptive review of five or six books dealing with the subject. With the pamphlet in hand and with access to the books in the nearby public library, one can take a reading course, under the direction of an eminent authority in each field, on such subjects as Sociology and Social Problems, Philosophy, the Life of Christ, the Young Child, to mention only a few from a list of about fifty titles. One of the most recent is, *Mental Hygiene* by Frankwood E. Williams. It will interest many people who are asking questions along this line. The pamphlets are fifty cents each or thirty-five cents in paper. They can be secured from most public libraries or from the American Library Association, 520 North Michigan Avenue, Chicago, Illinois.

Some recent books that are full of interest are the following:

The Child's Approach to Religion, by H. W. Fox (N. Y., Richard Smith) \$1.00.

A very attractive and persuasive discussion of the religious life of children, addressed to two young parents. The introduction is written by the Bishop of Liverpool.

The American Road to Culture, by George S. Counts (N. Y., John Day) \$2.50.

An interpretation of American education which turns out to be a critical examination of present-day life in America.

Educating for Peace, by E. M. and J. L. Lobingier (Boston, Pilgrim Press) \$2.00.

Simple and practical suggestions for educating in internationalism and world peace in the home, the church, and the school. Fine suggestions for source material and for plays and pageants.

Mabel Cratty, Leader in the Art of Leadership, by Margaret E. Burton (N. Y., Woman's Press) \$2.50.

Miss Mabel Cratty, for many years Executive Secretary of the National Board of the Y. W. C. A., had an unusual gift for creative relationships with other people. About half of this book describes Miss Cratty's life and about half is given to addresses, letters and devotional material written by Miss Cratty herself.

Aggrey of Africa, A Study in Black and White, by Edwin W. Smith (N. Y., Richard Smith) \$2.50.

Thousands of people have been stimulated by contact with Mr. Aggrey's remarkable personality. The book, although a little too long, succeeds in making his life and the problems he met both interesting and vivid.

Creative Power, by Hughes Mearns (N. Y., Doubleday Doran) \$3.50.

A most delightful account of Mr. Mearns' own experiences in the development of creative writing on the part of high school boys and girls. The book is full of stories and poems written by the young people themselves. The high spiritual and realistic quality of their work is most impressive. This book is a splendid antidote to the present-day tendency to despair about modern young people.—ADELAIDE CASE, Ph.D., Associate Professor, Teachers College, Columbia University, New York.

American Church Institute for Negroes

Auxiliary to the National Council

The Rev. Robert W. Patton, D.D., *Director*

DURING THE INTENSE heat wave through which all parts of the country passed, a fire of undetermined cause visited St. Paul's Normal and Industrial School, Lawrenceville, Virginia, on August 8. It destroyed the top floor and roof of the Julia C. Emery Hall, a new dormitory for girls which was nearing completion in anticipation of occupancy this autumn (See page 602). Hundreds of sympathetic citizens and friends, white and colored, crowded St. Paul's campus, eager to do anything to help save the building. The lack of water pressure and fire fighting apparatus of both the school and the town, however, made their willingness of no avail. Aid was requested of Emporia, the nearest town, but they had nothing to offer. A second telephone call summoned South Hill, another nearby town, and while they came they had little to offer. A third request went to Petersburg, who sent their fire apparatus a distance of forty-eight miles to the school, too late to save the building. The nearly fire-proof construction of the building confined the fire to the roof and some partitions on the top floor.

The Julia C. Emery Hall is the second of the buildings provided in the present building program. It was made possible by an initial gift of fifteen thousand dollars from the United Thank Offering of the Woman's Auxiliary, and is a memorial to Miss Emery, long general secretary of the Woman's Auxiliary.

The loss is a serious one due to the acute over-crowding of the girls' dormitories. Fortunately, the fire will cause no unusual embarrassment at the opening of school, as the old dormitories are still in use. It is a sad blow, but we are not dismayed. We feel sure that God will put into the hearts of men and women in the Church, a desire to help.

At this writing, the loss is estimated at between thirty and forty thousand dollars,

covered by insurance. The fire, however, has taught us that more is necessary than the mere restoration of the building. To prevent a repetition of this loss, and as a further protection against fire of the half million dollars' worth of buildings and equipment we are anxious to provide suitable mains, reserve water supply, a chemical wagon, and other fire fighting apparatus. It is obvious that losses of this character, by putting the school's plant into disuse, mean almost as much as the property damage. The school has some forty-seven buildings, large and small, most of which are frame, and in certain sections of the grounds, fire may wipe out several buildings at one time. With ample fire protection such losses could be minimized.

Within one hundred yards of the new Julia C. Emery Hall, is a well watered creek, yet this building burned while friends and fire departments sat for hours unable to do anything because the school is located on a hill higher than the surrounding territory; the town's tank being just about on a level with the building.

Representatives of the fire insurance companies who visited the school after the fire expressed the opinion that it was due to spontaneous combustion, brought about by the excessive heat and recently applied new paint. In the Advance Work Program for this triennium, forty thousand dollars was authorized for the completion of the building and equipment program at St. Paul's. If this amount is subscribed in the near future, all damage can be repaired and adequate provision made for better fire protection. The actual fire damage is covered by insurance, but in the light of this experience, it is necessary that the building presumed to be fire-proof shall be made more fireproof.—
THE REV. J. ALVIN RUSSELL, *Principal,*
St. Paul's Normal and Industrial School,
Lawrenceville, Virginia.

The Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads.

Church Mission of Help

MRS. JOHN M. GLENN, *President*
27 W. 25th Street, New York, N. Y.



EIGHT YEARS AGO CMH was organized in Chicago under the guidance of Mrs. Theodore W. Robinson. The Board of Directors has always consisted of men and women who have not only a broad vision of the Church, but are in sympathy with the standards and ideals of secular agencies. The Board of Directors bring a great deal to the CMH for nearly every member is an active volunteer or a paid worker in the Church and in social work. Besides the bishops and clergy, who have been extremely active in this work, an effort was made to have representatives of the professions of medicine, psychiatry and law on the board.

The work has grown slowly but steadily in the number of girls under care. The demand for service is constant; without the fine coöperation of the Church and secular agencies, the work could not have attained its present position in the diocese and in the city. The Woman's Auxiliary assisted ably in the early organization and demonstrates its continued interest by contributions of money, clothing, and Christmas gifts. It also aids by having speakers present the work at parish and diocesan meetings. The Girls' Friendly Society have given layettes and during the last three years have provided long vacations for one girl each year; this year for two girls. The Brotherhood of St. Andrew has always been ready to help, and this year is helping to provide a vacation at Camp Houghteling for a brother of one of the girls; for CMH has always recognized that good case work means family work. Several of the parishes have each year given vacations and some have given money for this purpose. The Young

People's Fellowship has been most kind and considerate in welcoming those turning to them for friendship. The clergy have been ever ready to instruct the young people and guide them in their spiritual life as well as absorb them in the parish life. The superintendent of City Missions and his staff always stand ready to visit those in hospitals and institutions. Cathedral Shelter is called upon frequently to find work for brothers, fathers, husbands, and friends. The Daughters of the King have befriended our girls, prayed for them, and have given of the funds of their society and of their own means, and now have offered not only to provide the linens, but to sew them for the chapel which it is hoped will soon be established at the diocesan headquarters. The Sisters of the Community of St. Mary have worked with CMH; taking girls into St. Mary's Home for Girls and Worthington House, and into their employ at their summer home, Doddridge Farm. The Sisters of the Community of St. Ann have also coöperated, as does Sister Sybelle, whose prison work is so well known.

In one of the parishes, a confirmation class of young people has pledged a special annual offering to CMH in commemoration of their confirmation.

The policy followed in the work in this diocese is to limit the number of girls under care to the immediate resources. The adherence to this policy is difficult because of the great demand for service. However, the opportunity to fully establish and reestablish young people has won the interest of secular agencies. Their exceptional coöperation must be commended as CMH can only in a few instances be of assistance to them in their work. Usually when other agencies are interested, CMH assumes the spiritual guiding and family adjustments.

THE NATIONAL COUNCIL

Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

XTHE BROTHERHOOD announces the publication of a revised *Manual for Leaders of Junior Boys and Manual for Leaders of Advanced Juniors*, the former being for use with Brotherhood chapters composed of boys from twelve to fifteen years of age, and the latter for those sixteen to twenty years of age.

For some time past, the educational material and programs for the Junior Department of the Brotherhood have been supplied in single units, while the portions of the *Manual* that had been projected but not prepared were being put in shape. The additional units have now been completed and these, together with the units previously issued, have been classified and arranged in these new manuals. These manuals together with the *Junior Handbook*, represent the entire educational program for Junior Brotherhood chapter meetings. Both the junior boys' and the advanced junior leaders' *Manuals* are issued in mimeographed form and assembled in loose-leaf binders. Each manual (two large volumes) is priced at \$2.50.

The Manual for Leaders of Junior Boys consists of twelve courses containing twelve units in each course. Seven of the courses are prepared in full detail, while the other five are given in outline with reference to source material. Among the subjects included, are *The Life Story of the World's Greatest Hero* (the life of Christ), *A Pocket Library* (The Bible), *The Use of the Prayer Book*, *The Christian Year*, *Stories of Christian Heroes*, *The Present Day Work of the Church*, and *Problems of Boyhood*.

The Manual for Leaders of Advanced Juniors contains over one hundred chapters, dealing with various phases of the boys' religious, mental, social, and physical development. Chief emphasis is given to the moral and religious life of older boys, but the other phases are not neglected, and the entire plan is unified in a self-discovery and self-development chart, which is included in each manual.

The Girls' Friendly Society

FLORENCE LUKENS NEWBOLD, *Executive Secretary*
386 Fourth Avenue, New York, N. Y.



THE FORTHCOMING MEETING of the National Council of The Girls' Friendly Society at the Hotel La Salle, Chicago, October 14-19, will be the first since the celebration in 1927, of the society's fiftieth anniversary in Boston. The results of the forward program outlined at the Boston sessions will be surveyed in Chicago, including the development of summer conferences for younger members. This summer six younger members' conferences have been held, demonstrating that: teen age girls can, with the coöperation of adults, plan and carry through satisfactory and stimulating conference programs; leaders and girls can attend the same classes and enjoy the same recreation without dominance or suppression on either side; and discipline in the older sense is unnecessary when a conference council elected by the whole group makes the few necessary rules. It has been generally felt that these conferences have been a special means of enabling the society to come in close touch with the needs and desires of the girl of today and to suggest branch programs accordingly.

G. F. S. staff members and officers have attended twenty-one other conferences this summer, acting as deans of girls, instructors, and advisers. Seven of these conferences were for members of the society primarily; fourteen were Church conferences.

The annual report of The Girls' Friendly Society, recently released, reveals the fact that forty per cent of the membership are from five to eighteen years of age; twenty-eight per cent are over eighteen years; eighteen per cent are leaders or associates; and the status of fourteen per cent is at present unknown. It is interesting also to note that sixty-two per cent are Episcopalians; nineteen per cent belong to other communions; while the church affiliation of nineteen per cent is unknown. The report also shows that there is one rural

THE SPIRIT OF MISSIONS

branch to every seven urban branches, a fact which gives added stimulus to the society's rural work. The itemized statement of the income and expenses of the Girls' Friendly Society contained in this report is particularly valuable in connection with the problem of self-support which will be one of the major subjects for discussion at the meetings of the G.F.S. National Council in October. A copy of the report may be obtained from the national office of the society.



THE \$2,500 PLEDGED by G.F.S. to the purchase of property needed for the enlargement of St. Andrew's Craft Shop, Mayaguez, Porto Rico, has, as THE SPIRIT OF MISSIONS goes to press, been oversubscribed by \$476.52 making \$2,976.52 in all. During the coming year the branches of the society throughout the country, together with the rest of the Church, will study India, placing special emphasis on Indian home life.

The Daughters of the King

MRS. W. SHELLEY HUMPHREYS, *Recording Sec'y*
2103 Main Street, Jacksonville, Florida



“WILL YOU MAKE this call? I think a call from you will accomplish more than one from me would in this case.” Such a request from the rector of a parish to a member of his chapter of the Daughters of the King, is not an uncommon one. Nor is it unusual for him to ask the chapter members to call on a list which he gives them or for members to report to him the names of strangers recently moved into the parish, this being one of the regular features of their work.

Calling or friendly contacts are needed in small places and none the less in large city parishes where strangers find it more lonely, if possible, than in a small town. The longing of the stranger for former home ties includes that of her Church home. She needs the comfort and activities of the Church in her new home and the Church needs her, but frequently she

waits for the friendly greeting. A Daughter calls, thereby forming the connecting link between the stranger and the Church.

Clergymen who have had experience with chapters of the Daughters of the King express their appreciation of the value this organization is to the parish. Such expressions range from “They do an important work in my parish” to “If I could have but one organization in my parish, it would be a chapter of the Daughters of the King.”

The Seamen's Church Institute

THE REV. W. T. WESTON, *General Secretary*
25 South Street, New York, N. Y.



A REPORT FROM the Church of England Missions to Seamen, a society carrying on similar work to that of the Seamen's Church Institute of America, tells of their annual meeting on Wednesday, May 14, in the Church House, London, at which H.R.H. the Prince of Wales presided.

The speakers were all connected with the sea. Bishop Karney was an old friend of sailors and the Mission, for he had been their chaplain at San Francisco and at Buenos Aires. Sir Burton Chadwick was Deputy Chairman of the Honourable Company of Master Mariners, of which the Prince was Chairman. The Rev. H. Haworth Coryton, their General Superintendent, who was for sixteen years their chaplain at Rotterdam, had just returned from a tour of the South American ports.

I am wondering how soon the work our Church is doing for merchant seamen through the Seamen's Church Institute of America will be so appreciated as to bring to its annual meeting persons of equal prominence in our American life.



AMONG MANY PHASES of Institute work is the one of finding missing men. The sailor because of his roving disposition is very often cut off and lost to his family. Innumerable appeals come to us seeking for information as to the whereabouts or welfare of a father, husband,

or son. Lists of such men are circulated among our many Institutes where they are posted in conspicuous places. Seeing one's name on such a list brings the seaman to make inquiry as to who wants him and why he is sought. Each year this means of contact finds many a father homeward bound to renew a family tie long broken, a wayward son speeding to a distant port to bring a little joy into the life of a mother fast passing into the world beyond, or a thoughtless husband to a wife who has been faithful through his long absence and neglect. Here is one such appeal:

"I want you to find some one for me. He is my daddy. He works on some ship. I don't know the name of the ship he's working on. Please try and find him. He is about five feet ten, has curly red hair, has bluish green eyes, has light complexion. His name is Tom Beasley or Red Beasley. His initials is T. H. Beasley. If you find him, tell him his little girl Wilma Beasley, and her mother and Brother Bill and W. C., wants him to come home, or for him to write us. Tell him if he wishes to write to _____, Houston, Texas.

"P. S. Please find him, and let us know."

The Church Periodical Club

MISS MARY E. THOMAS, *Executive Secretary*
22 W. 48th Street, New York, N. Y.



"CHILDREN NATURALLY TRY TO imitate characters they see or read about. They should be put in touch with ideal characters and personalities who are spiritually great, in books or elsewhere, especially in the Bible and in other great literature." These words were found in an account of the proceedings of the National Church Conference on Christian Social Service, held this summer in Boston. Almost coincident with their perusal came the following letter from a rural district in Cuba:

"This time I want to talk library! You know what your libraries have meant to you. Ours has meant a lot to this village and its people. Many young folk have been nourished on its books (it is the only library we have) and have gone forth to do worthwhile things. Its books, on the whole, are good and there are some three hundred of them. But let us think in terms of the modern, vigorous young folk that you yourselves are, then browse among the moth-eaten, back-torn volumes on these

shelves of the Church's library for her children. You won't browse long, for if the dust of thirty years doesn't choke you, hearty laughter will. There is, for the modern youngster, *Oliver Optic* and *Ouida*, *Little Susy's Little Servants* by her Aunt Susan and *Mrs. Overthway's Remembrances* by Juliana Horatia Ewing. Cousin Cicely's *Silver Lake Stories* is dated 1852 and—oh, what's the use of going further? Have a heart and send us some books, real books, live and pulsing with inspiration, books that you like to read.

"But that is not all. Our American colony is growing steadily smaller. There are several hundred splendid young Cuban children growing up in this village with only a one-room school and absolutely nothing in the way of a library, public or private. Outside the school I will venture to say that there are not a half-dozen books in Spanish (except Prayer Books and Testaments) in the village. At the universities in the states there are loads of excellent Spanish classics, used but in perfect condition, that can be bought for almost nothing. Good Cuban books may be purchased in Habana. Cannot some C. P. C. branches undertake the beginning of a Spanish library for these young folk?

"We shall expect great things of Cuba in the next generation. But—if her young people do not read? And in such isolated villages where there is such bitter poverty, how can they read without books? Frankly, it is up to you."

If any one has fuller information concerning the Spanish books referred to it will be gratefully received at the C. P. C. office. Meanwhile what can we do for these American children? Are there not in many homes children's books, outgrown but not out of date, that might begin a new life of usefulness in Cuba? Are there, perchance, a few dollars that might be expended in some of the fascinating, inexpensive editions of children's classics?



ST. LUKE'S HOSPITAL, Tokyo, is happy in the ability to provide acceptable reading matter for English-speaking patients. Recognizing the help given by the C. P. C. in this matter, the librarian ventures on the following request:

"Do you think you could get us a subscription to *Punch*? We have so many British patients, and several times I have been asked wistfully if I didn't think we might have it. Some one occasionally gives us an odd copy, but I think it would be very much appreciated if it came regularly."

Does this request appeal to any British reader, or to a *Punch*-minded American? If so, please write the C.P.C.

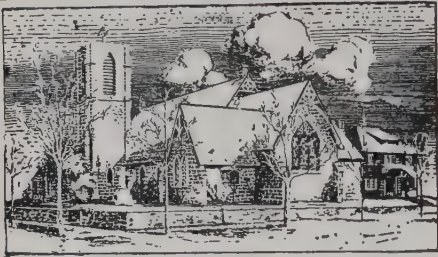
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